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CONTENTS.

- FIRST PAGE.—Alleged Exposure of Madame Blavatsky's Marvellous Occultic Phenomena.
- SECOND PAGE.—Add to Earth-bound Spirits. Spirit Messages by Telegraph. From the Pacific Coast. Some Notable Changes Made by the Old Testament Writers. No Sphere of Miracles. The Future of Modern Spiritualism.
- THIRD PAGE.—Woman and the Household. Magazines for June Just Received. Book Reviews. New Books Recently Published. Miscellaneous Advertisements.
- FOURTH PAGE.—A Thousand Miles from His Sanctum. The Blavatsky Ballroom. Victor Hugo Declined to See the Priest. Boston Unitarian Festival—Recognition of Spirit Presence. Felix Adler in Chicago. Lake Pleasant Camp Meeting. General Items.
- FIFTH PAGE.—The First Spiritual Temple. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—An Anthem of the Sea. Greeley's Conscience While Sleeping. The Eyes of the Mind. Seance with C. E. Winans. The "Wholesale Absolute Method." Blatant-Writing. The Failure of Private Advertising. The Experience of a Catholic Lady in Investigating Spiritualism. Spiritualism at Liberty Springs, Ark. Moral Psychology. Col. Baker's Presentation of Death. Freedom of the Press. Mrs. E. L. Watson. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—He Never Known. At Canandaigua. Spiritualists Organizing. Useful Invention. Miscellaneous Advertisements.
- EIGHTH PAGE.—Spiritualism.—From the Standpoint of a Believer. Miscellaneous Advertisements.

For the Religious Philosophical Journal.

Alleged Exposure of Madame Blavatsky's Marvellous Occultic Phenomena.

A Summary of Evidence Pro and Con.

BY WM. EMMETT COLEMAN.

1. The Collapse of Koot Hoomi: Madras Christian College Magazine, September, 1884.
2. Report of Observations made during a nine months' stay at the Headquarters of the Theosophical Society at Adyar (Madras), India. By F. Hartmann, M. D., F. T. S. (an American Buddhist).
3. The Collapse of Koot Hoomi: A Reply to our Critics: Madras Christian College Magazine, October, 1884.

The readers of the JOURNAL are aware that for five or six years past I have, on various occasions in its columns, expressed my conviction that many if not all of the alleged exhibitions of a most marvelous occultic or quasi-magic power, asserted to be possessed by Madame H. P. Blavatsky, were merely cunning and skillful tricks of jugglery and legerdemain. During the last twelve months the transpiration of certain important facts at the very headquarters of the Theosophical Society in Madras, India, has, in my opinion, largely augmented the evidence in favor of the systematic trickery by which the reputation of the Madame as a wonder worker is propped up, and the coffers of the Theosophical Society replenished by the credulous residents of India, native and English. In this article I shall endeavor to submit to the JOURNAL readers an accurate, impartial résumé of the facts on both sides, so far as they have reached me, so that each one can decide for himself as to the sufficiency or validity of the evidence alleging imposture and continuous fraud.

This evidence consists principally of a number of letters alleged to have been written by Mad. Blavatsky to Madame E. Coulob, portions of which have been published in the Madras Christian College Magazine. It appears that Madame Coulob and her husband have been for many years the trusted and confidential friends of Mad. Blavatsky, and have for several years lived at the headquarters of the Theosophical Society. Mad. Coulob is described by Dr. F. Hartmann, in his pamphlet named at the head of this article, as one who "was not only the independent master of all the household affairs at the headquarters, but was suffered to 'boss' Madame Blavatsky and Col. Olcott," while her husband "held nominally the office of a librarian and man of all work," and was also "a mechanic and carpenter, expert in making trap-doors and sliding panels." In one of her letters Mad. Blavatsky states that as far back as her sojourn in Cairo, Egypt, which was prior to her first visit to America, and long before the Theosophical Society was founded, the Coulobes had assisted her by loans of money, etc., when a stranger and in need of help. It may here be pertinently inquired, why, if, as is claimed, Mad. B. was even then an agent of the Himalayan mahatmas, who possess the power of transporting their astral bodies to any part of the world, and of manufacturing from the elements of nature any thing or article they choose, as well as of conveying instantaneously whatever they desire to any portion of the earth, various instances of which we have been regaled with as actual, bona fide occurrences, during the last few years—why, I say, did not Mad. B.'s Himalayan Masters convey to

her such assistance, pecuniary or otherwise, as she was so sadly in need of, instead of suffering her to place herself under obligation to the Coulobes, which obligation it is claimed led her to place them in the most trusted and confidential positions at the Society's headquarters in India, and finally has led to the recent exposure and purported "collapse of Koot Hoomi" himself? Koot Hoomi and the other mahatmas are said to be omniscient; and yet what a bungle have they made of the Coulob affair! They have allowed Mad. B. to attach these traitors closely for years to her own person and to the very innermost shrine of the Brotherhood, without giving her a word of warning of their true character or of the great damage they would do to her, to them, and to the Society. Another strange thing is this: The Coulobes, while at the headquarters in Madras, did not pretend to be believers in the genuineness of the phenomena presented. Although so closely and intimately associated with Blavatsky, Olcott, and the Society, Mad. Coulob was in the habit of saying that the "whole Society was a humbug, the phenomena produced by fraud, and that 'she could tell many things, if she only wanted to do so.' She would tell the aspirant for theosophical honors kindly and confidentially that Col. Olcott was a fool, who was led by the nose by Madame Blavatsky. If asked to explain herself she would say: 'My mouth is shut up, I cannot talk against the people whose bread I eat,' and when she was told that the occult phenomena occurred even when Madame Blavatsky was a thousand miles away, she would say that 'she knew what she knew.' This is the verbatim testimony of Dr. Hartmann ("Record of Observations," etc., pp. 24, 25), one of the staunchest Theosophists and defenders of the innocence and purity of Mad. Blavatsky. Dr. H. also tells us that Mad. Coulob claimed no wages for her services; that arriving at headquarters penniless she had been "taken into the house by Mad. Blavatsky out of charity, and been given full control over every thing including the purse; and when she left the headquarters she sported a large roll of bank notes." It is very remarkable that a woman taken in the Society's headquarters as an act of charity, and who constantly denounced the Society as a fraud and its phenomena tricks, should have full control of the whole house, including the funds of the Society, and actually "boss" Blavatsky and Olcott. Incredulous skeptics will very reasonably think that it is much more probable that the Coulobes were used by Mad. B. to aid her in the performance of her tricks; and that when they assert that they were her confederates in their production, they tell the truth; and that having Blavatsky in their power, as it were, she allowed them "full control over every thing including the purse."

On February 21, 1884, Mad. Blavatsky and Col. Olcott left India for Europe. The conduct of the Society's affairs, in their absence, was left in charge of a "Board of Control." The rooms of Madame Blavatsky, including the occult room, were left in the exclusive charge of the Coulobes. In her last instructions to those in charge of the headquarters and her rooms in the Adyar House, on the suburbs of Madras, she says: "I beg and expect that no one shall bother and annoy M. Coulob with unasked advice and meddling, for he alone is responsible for the new studio and the occult room, together with Mad. Coulob." "I leave my rooms entirely in the charge of Madame and M. Coulob, my dogs likewise."

After the departure of Blavatsky and Olcott the Coulobes are asserted to have continued to speak against them, declaring the phenomena to be the result of trickery, and that they were not in sympathy with the society and would burst it up, etc. Most of the occult phenomena at Adyar take place in what is called the "shrine." In the "occult room." The shrine, Dr. Hartmann tells us, is a simple cupboard, hung loosely to a wall in the "occult room." This wall separates the occult room from Mad. Blavatsky's bedroom. Adjoining the bedroom was her sitting room. The "shrine" was provided with shelves and "a solid unmovable back hung upon an apparently solid and plastered wall, according to Dr. Hartmann. We are further told that a door had been in that wall before, which Mad. B. said had been walled up; but as, if entirely filled up with bricks, the wall would be so heavy that the joists on which it rested might give way, the interior was not filled up with bricks; but left hollow to the extent of twelve inches between the bricks. Skeptics will naturally ask, why was not the "shrine" hung up in some other part of the room, instead of against the wall of the bedroom, in which was a door only partially filled up with bricks? The Coulobes claim that there was a secret passage behind the shrine, used by them in the production of the phenomena. The custom was for letters to Koot Hoomi to be deposited in the shrine, which, sometimes immediately (the doors being closed) and sometimes after the lapse of a lengthened period, answers would be given, being generally found in the "shrine" occupying the place of the original letters, which latter it would be discovered had disappeared. The Coulobes claim that the letters were taken out and the answers substituted through the passage back of the "shrine." They also state that the revered master Koot Hoomi was represented to his disciples by a simple arrangement of mask, bladder, and muslin. Some time in March, 1884, after the departure of Blavatsky and Olcott, in consequence of affidavits being sent in by several members, so Dr. Hartmann informs us, charging the Coulobes with gross misconduct, lying about the society, slandering its officers,

wasting its funds, etc., the Board concluded to impeach them formally, but were stopped therefrom by a purported letter from Koot Hoomi, directing they still be retained in charge of the household business, and that they be treated kindly. Of this remarkable letter more anon. At later date, April 29th, the day after the arrival of the European mail from Blavatsky and Olcott, who had been warned of the disclosures of the Coulobes, another letter was received from Koot Hoomi of quite a different nature, urging prompt and prudent action against the Coulobes (of this also more anon). A "General Council" of the Society was called to meet May 14, and at that meeting the Coulobes were found guilty and expelled from the Society. After some difficulty M. Coulob was compelled to give up the keys of Madame Blavatsky's rooms, and entering which the Committee of the Council found various trap doors and sliding panels in the three rooms of Mad. B., which M. Coulob asserted had been made by him by Mad. B.'s order. On May 25, the Coulobes finally left the headquarters, and in the September number of the Madras Christian College Magazine we find an article entitled "The Collapse of Koot Hoomi," in which appears a number of letters claimed by Mad. Coulob to have been sent her by Mad. Blavatsky, which, if genuine, undoubtedly prove the truth of the assertions of the Coulobes regarding the fraudulent character of the occultic phenomena. Some of the letters are in French, some in English, and some partly in both languages. In quoting them, I shall use the English version of those in French as given side by side with the French in the Magazine.

It is worthy of notice that the magazine in which the *exposé* is published, is the one of all others in India that seems to have treated Theosophy and the Theosophical Society with the most respect. It is not a rabid partisan anti-Theosophical journal, as are some of the Hindu periodicals. On this point, it says: "While other periodicals... have in the past paraded their unbelief in Theosophy and contempt for Theosophists without any justification but their own unerring intuitions, we have always treated the cause and its adherents with genuine respect. It is neither with Theosophy nor with Theosophists that we have any quarrel even now. We fully recognize the right of the Theosophical Society to cultivate its chosen field. We recognize that something like what it proposes with regard to the occultic literature and religion of India is an absolute necessity at the present time. We believe that just as the speculative principles of the Society are older than Madame Blavatsky, so they will live long after she is dead. We will even go farther and say that there are great possibilities before the Society, and that the one thing necessary to its real welfare is its complete separation from false phenomena and spurious wonders. In bringing forward, as we have done, proof that Madame Blavatsky's Mahatmas are a myth and her phenomena, but feats of jugglery, we claim to be doing a greater service to earnest and thoughtful Theosophists than to any one else."

It is also stated that the past practice of this periodical with regard to Theosophy exposed it in some quarters to a suspicion of lukewarmness in its opposition to a thoroughly anti-Christian movement, and that its action towards Theosophy has been held up by Col. Olcott himself as a pattern for others. These facts, in my judgment, coupled with the calm, judicial spirit and evident sincerity of the writer of the *exposé*, entitle it to a candid and honest consideration from all seekers after truth, in this somewhat muddled matter. Speaking of the results of the *exposé*, this magazine says: "No doubt the Theosophical system will remain to us still, but how altered in character... Instead of a message from beings of supernatural wisdom and power, we shall have only the private thoughts of a clever but not over scrupulous woman... So long as the leaders of the Theosophical movement could be spoken of with respect, they received that respect in the pages of this magazine, and now that we must of a different tale unfold, we had rather hold our peace. But our duty to the public, which both in its native and in its European contingents, has been so completely hoodwinked, demands that we speak out. What follows is serious matter, quite as serious to us as to Madame Blavatsky. We have weighed the responsibility and resolved to take it up. After satisfying ourselves by every precaution that the sources of the following narrative are genuine and authentic, we have resolved in the interests of public morality to publish it."

THE EVIDENCE FROM THE ALLEGED BLAVATSKY LETTERS.

A common phenomenon (or trick) with Mad. Blavatsky is this: In the presence of the inquiring company, a cigarette or cigarette paper is peculiarly marked or torn across so as to be recognizable again. It is then deposited to some distant place, and the inquirers are told where they will find it. The following letter from Blavatsky indicates the whole to be a trick:

"MY DEAR MME. COULOMB: Last night I wanted to show my friends a phenomenon and sent a cigarette with my hair to be placed opposite Watson's Hotel in the coat of arms (under the Prince of Wales's star) under the horn of the Unicorn. Captain Maitland had himself chosen the town and named the place. He spent 15 Rups. for a telegram to Police-Commissioner Grant, his brother-in-law. The latter went the moment he received it and found NOTHING. It is a dead failure but I do not believe it, for I saw it there at 5 in the morning.... They want to test the cigarette paper in two, and keep one half, and I will choose the same place with the exception of the Unicorn's statue for our enemies might watch and see the cigarette fall and destroy it. I enclose an envelope with a cigarette paper in it. (On a slip of paper which evidently accompanied the paper referred to, the following is written, undoubtedly in Madame Blavatsky's handwriting: 'Roll a cigarette of this half and tie it with H. P. B.' hair. Put it on the top of the cupboard and see the bridge to the furthermost corner near the wall on your right. Do it quick! I will drop another half of a cigarette behind the Queen's Head where I dropped

my hair the same day or Saturday. Is the hair still there? and a cigarette still under the cover? Oh Dio Dio! What a pity.... Yours faithfully, H. P. B. [Note on the fly leaf.] Make a half cigarette of this. Take care of the edges."

Much of this letter, is obscure and the language cautious; but this much is clear: (1) that the success of the so-called transmission depends upon the presence of Madame Coulob in Bombay; (2) that the discovery of identity between the cigarette sent in an occult manner and that to be afterwards found, depends on the duplicate transmitted by post, and (3) that the place selected is one arranged between the two ladies themselves, though the persons who get the benefit of the phenomenon are ignorant of this."

In explanation of this letter Mme. Coulob tells us that the reason the cigarette was not found under the horn of the Unicorn was because the person who was to put it there (Mme. Coulob) never went near the place and never attempted such a foolish thing as that of showing herself climbing up to the horn of the Unicorn, running the risk of being taken to a lunatic asylum for having presented a cigarette to the Prince of Wales and making the horn of the Unicorn a cigarette stand. To avoid Blavatsky's anger, Mme. C. told her that the cigarette must have been washed away by the rain, not daring to confess that she had not complied with her instructions. Proof of the confederacy of the two women is found in the following subsequent note:

"SIMLA, 15. MY DEAR MAD. COULOMB: Program entirely changed. We go to Amritsar and Lahore on the 21st and I can send you no more telegrams. Too thin. The things ought to be allowed to remain permanently, &c. for a time appointed week, and found there at any time during the week. Then—change place and I notify. The fiasco of Watson's hotel was too much. Did you receive my two notes through Damodar? Enough if cigarette is found in the cupboard, and the note I enclose on my writing desk. All things sent in red jacket unless—except hair perhaps.... H. P. B."

The use of the telegraph was for the following purpose: The person for whose benefit the trick was to be performed having selected a place in Bombay at which the cigarette, hair, handkerchief, etc., should be sent by the Madame's occult power, she immediately telegraphed to Mme. Coulob in Bombay which article it was, where to put it, Mad. C. being previously provided with duplicates of the articles to be used in the phenomenon."

The next letter furnishes more positive evidence of fraud. It is written from Simla to the Coulobes at Bombay. The "King" and "Dam" referred to in it are Messrs. Padshah and Damodar, now prominent Theosophists. The letter contains instructions for stimulating their faith by spurious phenomena:

"My dear friends,—In the name of heaven do not think that I have forgotten you. I have not even time to breathe—that is all! We are in the greatest crisis and I must not lose my head. I cannot and dare not write anything to you. But you must understand that it is absolutely necessary that something should happen in Bombay while I am here. The King and Dam must see one of the Brothers, receive a visit from him, and if possible, the first must receive a letter which I shall send. But to see them (the Brothers) is still more necessary. The letter must fall on his head like the first, and I am begging Koot Hoomi to send it to him. We must strike while the iron is hot. Not independently of me, but in the habits and customs of the Brothers. If some thing would happen in Bombay that would make all the world talk, it would be grand. But what! The Brothers are inexorable. Oh dear M. Coulob save the situation and do what they ask you. I am always fervent. How can it be otherwise! Imagine! Mr. Hume wants to see Koot Hoomi in his astral form at a distance, so that if he complies (with his request) he may be able to say to the world that he knows he exists, and to write it in all the papers; for he knows he can only say one thing, viz.—that he believes firmly and positively, but not that he knows it because he has seen him with his own eyes, as Damodar, Padshah, etc., have. Now, then, there is a problem. Understand, then, that I am going mad and take pity on a poor widow. If something unheard of shall take place in Bombay, there is nothing to prevent her from coming to see Koot Hoomi on the spot. But K. H. cannot come here, for the occult laws do not permit him to do so. Good-bye. Write to me. Heartily yours, H. P. B. I will send you the two letters to-morrow. Go and ask for them at the post office in your name, E. Cutting-Coulomb. P. S. I wish K. H. or some one else would make his appearance before the receipt of the letter!"

There are so many important points involved in this remarkable letter, that it is well to summarize them. Mad. Blavatsky is in a crisis, and implores the Coulobes to save her. To satisfy the seemingly wavering faith of Messrs. Padshah, Damodar and Hume, it is absolutely necessary that while she is absent from Bombay something wonderful should take place thereat,—this being proof that the phenomena occurred independently of her presence, and therefore were not tricks of hers. She sends to the Coulobes in a separate envelope, addressed to M. Coulob in a disguised form of his name, two letters purporting to come from Koot Hoomi, which the Coulobes must arrange that Padshah and one of the others (Damodar perhaps) shall receive,—one of them to fall on the head of Padshah as in a previous case. She also desires Koot Hoomi to be seen by Padshah and Damodar during her absence from Bombay; and so great is the crisis, that she gives the Coulobes carte-blanc to get up any startling wonder they choose, provided they conform to the usual style of "the Brothers." Moreover Mad. B. is in great straits because M. Hume wants to see Koot Hoomi in his astral form at a distance (whether at a distance from Mad. B. or at a distance from Bombay, the headquarters of the Society, is not clear). To satisfy M. Hume, she says, is "a problem," and consequently upon her perplexity she says she is "going mad," and urges the Coulobes to take pity on her—that is, contrive to pro-

duce something so wonderful in Bombay during her absence, that it "would make all the world talk." Mad. B.'s euphemisms concerning Koot Hoomi and the phenomena, which apparently assert their genuineness, can be readily understood. When she says she is begging Koot Hoomi to send the letter, it means she is begging M. Coulob, the veritable Koot Hoomi, to send the letter. When she says the occult laws will not admit of Koot Hoomi coming to Simla, she refers to the fact that as the Coulobes, the practitioners of the Koot Hoomi impostures, are in Bombay, of course K. H. could not be seen in Simla. Such expressions as these, seemingly in consonance with the genuineness of the phenomena, but easily understood when read between the lines, are found in nearly all of the Blavatsky letters; and their presence, in my judgment, is strongly corroborative of the genuineness of the letters. They are decidedly Blavatskyish. The foregoing letter, if genuine, of itself furnishes positive proof of the fraudulent character of the Koot Hoomi phenomena, and that they were a series of tricks dictated by Madame Blavatsky and principally performed by the Coulobes.

The next letter of Mad. Blavatsky to Madame Coulob indicates a desire to make a convert of a wealthy inquirer, through fraudulent phenomena, and thereby secure some \$5,000 for the Theosophical Society.

"POONA, Wednesday..... Now, dear, let us change the programme. Whether something succeeds or not I must try. Jacob Sassoon, the happy proprietor of a crore of rupees, with whose family I dined last night, is anxious to become a Theosophist. He is ready to give 10,000 rupees (about \$5,000) to buy and repair the headquarters, he said to Colonel (Kashid) his cousin arranged all this! If only I saw a little phenomenon, got the assurance that the Mahatmas could hear what was said, or give him some other sign of their existence (!!!). Well, this letter will reach you the 25th, Friday. Will you go up to the shrine and ask K. H. (or Christoforo) to send me a telegram that would reach me about 4 or 5 in the afternoon, same day, worded thus: 'Your conversation with M. Jacob Sassoon reaches Master just now. Were the latter even to satisfy him, still the doubter would hardly find the moral courage to connect himself with the Society. RAMALINGA DEB.' If this reaches me on the 25th even in the evening it will still produce a tremendous impression. Address care of N. Kandalawalla, Judge, POONA. DE FERIA H. HESTER. Cela coûtera quatre ou cinq roupies. Ça ne fait rien. (It will do the rest. It will cost four or five rupees. That is of no consequence.) Yours truly, (Signed) H. P. B."

The points of interrogation and exclamation in this letter are Mad. Blavatsky's own, and in ordinary correspondence would denote that the writer was laughing, and had no belief in the existence of the Mahatmas.

"This is confirmed," says the *Christian College Magazine*, by the fact that she dictated Koot Hoomi's telegram, transmits it by post, to be dispatched from Madras, and so arranges matters as to be in conversation with Mr. Sassoon on or shortly before its arrival. We possess not only the letter, but the cover in which it was transmitted, bearing the following postmarks: Poona, Oct. 24th; Madras, Oct. 25th; 2nd Delivery; Adyar, Oct. 25th. As the letter was overweight and was therefore delayed till the second delivery, there would be no time to lose if the telegram was to reach Poona in the evening. No time was lost apparently, for we have a telegraph office receipt for an urgent telegram, despatched from St. Thomas at 4-5 in the afternoon of October 25th, and costing Rs.3.—the exact cost of a telegram of 32 words like that dictated by Madame Blavatsky to the Mahatmas. We have also proof in a memorandum from the telegraph office at St. Thomas dated October 25th, that on that day a telegram was dispatched by "Ramalinga Deb. Esq."?

As Mad. B. and her friends have denied the genuineness of this letter and given a purported explanation of the Sassoon telegram incident, particular attention is invited to the following corroborative evidence of its genuineness given by the *Christian College Magazine*. The letters published in that journal are only a portion of those in hand, and the extracts published are only scraps torn away from the context. Not wishing to cause pain to innocent persons, it rigorously suppressed all that did not actually bear upon the exposure of Mad. Blavatsky; but its good faith has been impugned, the law of self-defense, it tells us, must be its justification for dragging private matters into the light of day. "For the occurrence of these references in the body of letters from which we have extracted parts is one of the strongest proofs of their genuineness." As a specimen of these letters, the *Magazine* publishes almost the whole of the Sassoon letters, "as a good sample of what may have to follow." Here follows the Sassoon letter, a letter, in my opinion, containing unmistakable proofs of its genuineness. It is interesting as giving us an insight into the inner life of this peculiar woman. The portions enclosed between brackets are in French in the original; the remainder was written in English:

"POONA, Wednesday. My dear Marguerite,—Holkar—much too much the better, he sends 200 Rupees for my expenses. I dare say he was afraid of some cynical, bigoted official! Damn him. [I have seen him, we went to their house and found him on the floor, surrounded by his little children, examining a pretty tape-curtain 'just passed by a little one'—he said. (It almost made me sick, and—blushed up like a young lady. — is very much altered. — He looks ten years older, does hardly any business, and Mrs. — looks very ill, but denied that anything was the matter with her. They are both very much altered. They have fine apartments but only five rooms for their own use, two large and three small, and the remainder all let, and he told me that business was slack, very slack. I believe he was sorry to see me again. He told me that he really felt sure that I had only a year at most to live.... That it was stupid to see me looking so well, younger by ten years, younger than he had seen me in America, etc., while I ought to have been dead! And all this with a sullen look, with a pale face and with eyes—self he had been a husband of darkness! But what is the matter with this poor man? And then he continued on English page.



## Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Stances, by Herman Snow.

## NUMBER TWO—A TEST VISION.

The course of this, our second stance, was about as follows. Mrs. W. said:

I seem to feel the motion of water. I am on some kind of vessel at sea. It is a large steamer bound for a southern port, in Florida I think. There are invalids on board; also pleasure seekers. I go about examining the different parts of the boat; am now in the saloon upon the upper deck. There are state-rooms all around it. My attention is especially directed to one of these—No. 61 I see upon it. Now I am attracted toward another with 21 marked upon it. The door of this is slightly open, and on the outside is hanging a bunch of keys. A man's hand and arm are reached out and the keys taken in and put upon the inside of the door. I am now able to see within this state-room. There is a young man sick and emaciated, lying in the lower berth. He has dark eyes and hair, and a slight mustache upon the upper lip. His name is G. D. Willis, and his wife, who is left behind at the old home, is called "Kate." The other man in the room is taller, with sandy hair, the complexion corresponding. He is a brother, L. F. Willis, who is taking this invalid to a southern climate in the hope of thus saving his life. Some one from the Steward's department now approaches with a waiter covered with a napkin. Some kind of broth is being brought to the invalid, but when it is presented, he is not able to eat though it has been brought at his own request. He is being taken rapidly worse; it is a hemorrhage with which he is seized, and the brother in alarm sends for the doctor—but it is of no avail; the attack is a fatal one, and all is soon over. The brother sits with bowed head, in deep grief.

Now there comes from state-room 61, a fine, benevolent looking, elderly man, who though not especially connected with the brothers, shows for the survivor a deep, active sympathy. He persuades him to leave the care of the body to others, and to go to his state-room for rest and quiet whilst the necessary preparations are going on in the other room.

It had been a special request of the departed one—made first to his brother while yet in the body, and afterwards repeated to the perception of the Seer just after the spirit had left—that he should not be buried at sea, a request for the carrying out of which conditions seemed to be especially favorable; for now the steamer is nearing some harbor, and the usual indications of such an event are to be seen on board. I watch the approach to a city seen in the distance, and when near the wharf, I can see from some of the signs visible that it is Port Royal where we have now arrived. The usual bustle of a steamer's arrival is present to my vision and consciousness, whilst on board the preparatory measures are being completed for a burial of the body. In due time, a black box-like hearse is seen approaching in charge of an undertaker. Out of this, a burial casket is taken and carried on board. Into this the body of the young man is put (it is dressed in a life-like suit of black cloth) and carried on shore; where, besides the hearse, another carriage is in waiting, in which the mourning brother, accompanied by the benevolent friend, follows the body to a beautiful cemetery, at quite a distance from the city, where the final burial takes place.

I now follow the surviving brother as he re-embarcs and continues his voyage until he reaches his home at some of the growing seaport towns of Florida, where he is engaged in the lumber business, to which he had been brought up by his father in Maine, his native State.

And now, before closing, the spirit brother was allowed to come into close personal rapport with the medium for the special purpose of sending to his father, John Willis of West Paris, Me., a message of confession, and a petition for pardon. The act thus attempted, though rather imperfectly carried out, seemed to afford the spirit great relief, and he departed in joy and gratitude at the result.

I have an interesting sequel to the above, which, under all the circumstances, I feel justified in giving somewhat in full, although it does seem slightly to trench upon the sphere of family affairs. I immediately write as follows:

Boston, March 17th, 1885.  
Mr. John Willis, W. Paris, Me. Dear Sir: I have some interesting information in my possession that I wish to impart, but am not certain that the address I now use is the right one. Allow me, then, to ask: Had you an invalid son who was taken South by steamer in the hope of saving his life, but who died and was buried on shore before the place of his destination was reached? If a favorable response should come from this, you may expect something further from me of especial interest to you. Respectfully yours,  
HERMAN SNOW.

To this came a prompt reply as follows:

W. Paris, Me., March 18th, 1885.  
DEAR SIR: Yours of 17th just at hand, and in the absence of father (John W. Willis) I will say that I had a brother die on a steamer en route to Jacksonville, and was buried at Port Royal nine years ago last October. Any information you may have in regard to the same would be thankfully received.  
Yours truly,  
FRANK L. WILLIS.

Some slight discrepancies being revealed by this reply, I went again to the medium, and before reading the letter to her, I asked of her spirit guide some further light upon the subject. In response, Mrs. W. was at once entranced, the spirit G. D. Willis being personally present, and through these means a very full and clear statement of facts about the family was obtained. I shall, however, here make use of only such additional facts, as may be needed to clear up apparent discrepancies, especially in the use of initials in the names given. It would appear, that there are two brothers in the family with the same initials, and only to be distinguished by the order in which the letters stand: L. F. Willis, of Florida, and Frank L. of the eastern home, from whom my letter was received. Hence with this explanation, the seeming discrepancy is transformed into a confirmation of the alleged facts.

My response to this note of Frank L. Willis was dated March 20th, in which I sent, nearly in full, the vision as given above, and also all the minute particulars subsequently received from the spirit brother in regard to the family. The letter was a lengthy one, and no copy was retained; but it was certainly of a character that could not have offended or seriously disturbed any person of intelligence and candor, much less one of high

spiritual perceptions and aspirations. The only claim urged by me, and with sympathetic tenderness and respect—that Mrs. W. should frankly write me how much of truth there was in what I had thus seemed to obtain from invisible sources. But, although more than a month has now elapsed, no reply has been received. Hence it is that I have decided to lay the matter open to our Spiritualist public, in the hopes of thus obtaining from some one who may possibly know of the leading facts of the case, what, had my reasonable request been acceded to, I should have obtained in a more quiet and less objectionable way. But, when regarded from the higher standpoint, something more than private interests and individual sensitiveness should be kept in view, especially the promptings of those members of the family now on the other side of life, and who, as in the present instance, are ever laboring in all possible ways to reach and lift up those still in the earthly life.

## Spirit Messages by Telegraph.

To the Editor of the Religio-Philosophical Journal:

It may, perhaps, be of interest to your readers to know something of the writer's phase of mediumship, which is, as far as he is acquainted with facts, quite rare, if not an isolated case. In order that all may be fully understood, I will use the first person in speaking, hoping that your readers will overlook the repetitions of the objectionable little pronoun "I." In order to be correctly understood, I shall commence back at the beginning of my experience in the investigation of Spiritualism, and bring the matter up to date. I will only give such facts in my history as may seem to have a bearing on the subject matter of this letter. Suffice it to say that I was reared a Methodist, my father and mother both being Methodists, and having myself united with this branch of the Christian church some twelve or fifteen years since, I have been an active member thereof, and as far as I knew, a believer in its creeds and doctrines. I had often heard of Spiritualists and Spiritualism, but had no personal acquaintance with either, as I regarded the former as cranks and frauds, and the latter as the result of the former; or thought if there was any truth in their teachings it originated from the devil, as I had been taught to believe. So much by the way of personal history. I will add, however, that I am now thirty-three years of age, having passed the age of boyhood and young America smartness, to a point when I was willing to know the truth in any matter—no matter what! Allow me to say, however, that my prejudice up to the time these demonstrations of which I am about to speak commenced, against Spiritualism, was of the most marked and bitter character. I speak of this to show the fact that what came was unexpected and I might say unsought. About ten or twelve years ago as a matter of amusement, I partially learned telegraphing, and had arrived at that uncertain stage in operating, when I could have been dubbed by professional operatives a "plug" operator, a fact that becomes an important factor in what is to follow. About nine months ago, my wife and self called one evening at a neighbor's to make a friendly call. The husband was a believer in the spiritual philosophy, but has no mediumistic qualities whatever. His wife is a member of the Presbyterian church and an unbeliever in Spiritualism, and my wife, while not a member of the church, was nevertheless much opposed also to this philosophy. During the evening the conversation was in some manner led to this subject of Spiritualism. Merely in jest some of us suggested that we set at the table and see what would come of it. We had scarcely sat down when the table swayed to and fro, and test questions, one after the other, were correctly answered by its tipping. Then calling the alphabet was suggested, and among the messages received was one telling my wife and self to set for independent writing at home. We were much amused, but in company with Mr. Wilson, the neighbor referred to, we sat at home for several evenings with two common slates on the table, getting messages every evening, but as yet nothing upon the slates. After we had sat, probably a dozen evenings, what was my surprise one evening to hear distinctly a telegraphic period, and this repeated several times. Then next the old office call, "F. H.," where I learned telegraphing. I then commenced asking questions. I first asked, "Who is this?" The answer came, "J. R." (The young man of whom I learned). "Where did you work, F. H.?" was next asked, and answered correctly. Following this, I asked all manner of test questions, all of which were correctly answered. You may imagine our surprise. We were nonplussed. Having always been so much opposed to this philosophy, we tried to keep the matter very quiet, but the phenomena was too great, and our house swarmed with people of all classes and religions. It having come to the ears of our good and venerable townsman, Mr. J. H. Wade, an active and honest Spiritualist, he came to our house in company with Mr. E. P. Wright, superintendent of the Western Union Telegraph. Both being good sound operators, they listened to the tiny raps, and were soon convinced of the genuineness of the telegraphing. Mr. Wade had a son who has passed to spirit-life, who was an operator. He immediately telegraphed to his father, giving the most minute directions how to make a key and sounder, or rather how to adjust them and enclose them in a box.

Let me say right here that each telegraph operator has his peculiarity in writing on a key, the same as does any person in writing with a pen on paper. The writing of Mr. Wade's son was peculiar and well known to both him and Mr. Wright, both of whom declared the raps on the slate to correspond with his writing exactly. According to directions the box to contain the key was made as follows: Two common school slates were joined together by four upright pieces, the two slates making the top and bottom of the box. In this was placed an ordinary key, such as operators use. This was attached to a sounder, and to the battery the same as all short circuits are connected, and which is too well known to need more minute description. When operated the box is closed and fastened by a hook.

I should have mentioned that by direction a small, thin piece of metal is fastened to the top of the key, and the top or the slate can rest firmly on this. Their philosophy is that they gather strength from the medium, and conduct it through the slate top, which is porous to the brass piece and down that to the key. Messages by the dozens have come in this way, and many splendid tests of spiritual presence. I only hold my hands lightly upon the box. It works equally as well in the day time in full light, and is always open to the closest inspection by any one who cares to do so. I have been very much pleased of late by the fact that I have got messages by merely taking hold of one of the wires. No operator yet has been able to explain it upon any known natural law, and dozens

have seen it. I have the promise of getting messages served without even touching it in any manner. These facts can be substantiated by many of our best citizens. Now what can your pseudo scientists say to this? Cleveland, Ohio.

For the Religio-Philosophical Journal.

From the Pacific Coast.

Mr. George Chaine's Theosophy in the Light of the Blavatsky Exposé—Dissatisfaction in San Francisco at Mr. Chaine's Theosophic Lectures, and Unpopularity of Anna Kimball—A Bogus Materializer—Mrs. Crindle-Reynolds again completely exposed.

BY WM. KIMMETTE COLEMAN.

In view of the fact that Mr. George Chaine, now lecturing in San Francisco, is an ardent admirer of Madame Blavatsky's "Isis Unveiled," and is a devoted adherent of her system of Theosophy, as expounded by the quondam free-love apostle, Mrs. Anna Kimball, who has attached herself to Mr. Chaine and travels with him, the attention of Mr. Chaine and of others honestly believing in the multitudinous absurdities found in the works of Blavatsky, Sinnett, Olcott, and other Theosophists, may be invited to the exposure of the tricks of the founder of Theosophy contained in another part of this paper. The foundation of the latest phase of Theosophy is the existence of Koot Hoomi and other adepts, but there is wealth of evidence in the Blavatsky-Comblomb letters, that these adepts are pure myths, creations of the Blavatsky's teeming imagination. There is also much evidence that the whole system of Theosophy, claimed to emanate from the Mahatma adepts, is also an emanation from her brain, evolved from time to time, with variant modifications, as according to her exuberant fancy. The whole thing is evidently the offspring of imposture and deception, a baseless fiction; and yet honest, well-meaning people are so weak as to suffer themselves to be hoodwinked into becoming the followers of such a woman, and to accept as nature's truth the farrago of pseudo-mystic absurdity, which she has concocted and is palming off upon her credulous dupes as the highest wisdom of omniscient sages. Alas for the weakness of humanity! How deplorable it is to see intelligent men and women the victims of such unmistakable charlatanism, letting themselves be used as tools, as aids to the glorification of this Muscovite impostor. It is to be hoped that the recent exposé may open the eyes of some, at least, of her American sympathizers, and that hereafter they will let the "nuclear thing," Theosophy as at present engineered, severely alone. A true Theosophy, for the study of the occultic forces of nature, in a rational, scientific manner, is a desideratum; but the bastard Theosophy of Blavatsky and Olcott, with its juggling tricks and spurious adepts, is a disgrace to the age.

Mr. Chaine has been speaking here for several Sundays to large audiences. He is earnest and at times eloquent, and the spirit of his discourses is good; but much of their subject matter I cannot commend. Nearly all of them are saturated with Theosophy, some of them being merely expositions of theosophical vagaries from first to last. Such sentiments are displeasing to many of his auditors; and I hear constant complaints of the outcries and queer ideas voiced by him. In his lectures he has laudations of Blavatsky's "Isis Unveiled," of Anna Kimball's seership, and of the wonderful powers of the adepts. We are constantly told of the astral body and of the astral light; of the elemental spirits of water, air, etc., which inhabit our bodies, and obsess us, and which were expelled by the great adept Jesus and can now be expelled by the adepts of the present; of the various incarnations of the soul in matter; of the large number of persons on earth who really do not own, as yet, their own souls; and all the other non-sensical jargon of Blavatskyism. Last Sunday morning, at the conclusion of Mr. C's lecture on "The Prodigal Son," which abounded in Theosophical absurdity, the chairman of the Executive Committee in charge of Mrs. Watson's ministrations, asked me what I thought of that lecture. "Nine-tenths of it was bosh, destitute of truth," I replied. "That is my opinion," said he; "and," continued he, "I regard our platform as prostituted by such lectures, but I suppose we will have to put up with it till our speaker returns." Mr. Chaine's connection with Anna Kimball has done him no good here; as Mrs. Kimball is very unpopular here, and I notice that very few of the better class of our Spiritualists countenance her in any manner.

Mr. J. H. Wild, who has for some time past been a personator of "spirits" for the San Francisco "materializers," Crindle-Reynolds, Southers, Caffray and Co., and who has of late been giving materializing sances on his own hook, recently gave a public exhibition of the manner in which the tricks of the "materializers" are performed. He first gave a séance in the semi-dark condition in which such sances are usually conducted, and then, in the light, showed how it was all done, including the materialization and dematerialization outside the cabinet. I attended the exhibition, a ticket being furnished me as correspondent of the JOURNAL. Though not as skillfully done as by Reynolds and Co., a good idea was given by Mr. Wild of the manner in which the tricks are performed. At various times while giving his materializing sances during the last few months, Mr. Wild has asserted to different ones that they were all fraudulent, but that since the people wanted fraud he would give it to them. In reply the materialization devices attending his sances have said that it was not true; that his sances were genuine; that he was obsessed and made to deny their genuineness, and was not responsible for what he said about them. His recent public exposé is regarded by these people as another evidence of his obsession, and should he resume his sances they would still regard them genuine. Can human nature descend to lower depths of folly and credulity than this?

Last week at Stockton, Mrs. Crindle-Reynolds was once more completely exposed. Certain newspaper reporters caught her and held her while in the act of personating a spirit, in her chemise. Her wig, masks, and paraphernalia were captured, and the admission fees refunded to the audience. Full accounts of it were published in the Stockton papers, and a summary of the matter telegraphed to the other principal papers in the State.

Presidio of San Francisco, Cal.

Some Notable Changes Made by the Old Testament Revisers.

Among the lighter touches of the revision of the Old Testament are those which occur in the well-known passage which is here given as revised: "But I know that my Redeemer liveth, and that he shall stand up at the last upon the earth, and after my skin has been thus destroyed, yet from my flesh

shall I see God, whom I shall see for myself and mine eyes shall behold and not another." Another well known passage in Ecclesiastes becomes: "Remember also thy Creator in the days of thy youth, or ever the evil day come or the years draw nigh when thou shalt say I have no pleasure in them." The change here is, "remember also" for "remember now," with another variant, "or ever the evil days come" for "while the evil days come not."

The witch of Endor now sees only "a god," not "gods," ascending. In proverbs "a naughty person" becomes "a worthless person." "Wine is a mocker; strong drink is raging," becomes "Wine is a mocker, strong drink a brawler." The substitution of modern words for archaic expressions have only taken place where the word was not only obsolete, but to the public unintelligible. "Coat of mail," for instance, is substituted for "brigandine." For the word "cockatrice," there is given "basilisk," with "adder" as the marginal alternative.

The following are examples in which the actual task of revision is distinctly seen: Authorized version—Genesis xxii, 14, "In the mount of the Lord it shall be seen;" revised version, "In the mount of the Lord it shall be provided." Authorized version—Exodus xiv, 20, "And it was a cloud and a darkness to them, but it gave light by night to these." Revised, "And there was the cloud and the darkness, yet gave it light by night." Authorized, Job xxxi, 35, "Behold, my desire is that the Almighty would answer me." Revised, "Lo, here is my sign above, let the Almighty answer me." Authorized, Job xxxvi, 18, "Beware lest he take thee away from his stroke." Revised, "Beware lest thou be led away with thy sufficiency." Authorized, Psalm lxxviii, 4, "Extol him that rideth upon the heavens." Revised, "Cast up a highway for him that rideth through the deserts." Authorized—Psalm lxxviii, 19—"Blessed be the Lord, who daily loadeth us with benefits." Revised, "Blessed be the Lord, who daily beareth our burdens."

Isaiah xl, verse 3, authorized, "The voice of him that crieth in the wilderness, prepare ye the way of the Lord." Revised, "The voice of one that crieth, prepare ye in the wilderness the way of the Lord." In all these cases, as in many others, there seems to have been a strong minority among the revisers which held out for the alternative readings and succeeded in putting them in the margin, which contains most of the scholarship of the revision. The first verse in both the authorized and revised versions is the same. The first alteration occurs in the second verse, where, instead of, "And the earth was without form and void," we read, "And the earth was waste and void." The text of the story of the Creation is without other striking variations. The same may be said of the description of the Fall and of the Flood. In the Ten Commandments are some verbal alterations, the most striking being that the sixth, "Thou shalt not kill" (Exodus xx, 13), becomes, "Thou shalt do no murder."

The connection of America with the revision remains to be noted. It is explained as follows in the preface: "The revisers had already made some progress, and had, in fact, gone twice through the Pentateuch before they secured the co-operation of the American Old Testament Revision Company. The first revision of the several books was submitted to the consideration of the American revisers, and, except in the case of the Pentateuch, the English company had the benefit of their criticisms and suggestions before they proceeded to the second revision. This second revision was in a like manner forwarded to America, and the latest thoughts of the American revisers were in the hands of the English company at their final review. In every instance the suggestions from America were treated with the same consideration as those from the members of the English company, and were adopted or rejected on their merits." The preface adds that those points on which there was ultimate disagreement are placed on record in the appendix, filling sixteen pages. The American emendations so recorded are chiefly directed towards modernizing the translation by the omission of obsolete forms, both of language and spelling.

## No Sphere of Miracles.

The Rev. Dr. Newton Discusses the Work of Healing Performed by Christ.

The Rev. R. Heber Newton spoke as follows in the course of a late sermon: "Christ's chief wonders were works of healing. Why should he not have healed the sick, as is reported of him? Look all around you the facts which are recurring in our land as they have occurred again and again in our history. Discount all you please in these stories of humbug. Allow for any amount of charlatanism on the part of professors of the faith cure and of the mind cure, and for any amount of imagination on the part of the credulous patients—and there remains a residuum of hard fact which will not away at our bidding. Men and women are being healed of certain disorders in a manner that is unaccountable to the practitioner who knows of no force in therapeutics save pills. It is too soon to dogmatize about this fact. Doubtless there is no violation of law nor any suspension of law there, but only the action of higher laws or forces than those usually recognized. There should be no difficulty on the part of any intelligent person in recognizing that the forces of the inner nature, the forces of which are stored in mind, in conscience, and in will, may be well-nigh omnipotent over the physical nature. As man becomes increasingly a mental being rather than a physical being, we ought to look to mind for the action upon matter of forces which have not been realized in earlier days, though still under the old reign of law."

"The wise soul expels disease." Thus sings Emerson. What diseases, then, must such a soul as was in Jesus have expelled? Try seriously to consider what a stupendous force, intellectual and moral, must have been stirred in the man who made Christianity, what an enthronement above the physical nature there must have been in one who lived in perfect obedience to the laws of the moral nature, what undreamed powers must have streamed from him who lived so close to the heart of nature, so open to the soul which breathed through it, and you will not wonder at the wonders of Jesus. If you think that is taking the mighty works of Jesus out of the sphere of what we have known as miracles, I answer that you are right, but that we never should have supposed such a sphere, which nowhere exists, in so far as we can see, in the heavens above or in the earth beneath, in physics or in ethics, in man or in God.

"As a man grows out of the physical sphere he climbs into a spiritual sphere, only to find that his new powers, apparently setting the laws of the material realm at defiance, are still the action of forces which own the sweep of the law. If you think that this view denies

the supernatural character of the forces which were working in Jesus, I answer that it does deny their preternatural character; that it does affirm their thorough naturalness, but that it also affirms, in a newer and deeper and most natural manner, their supernaturalness. It would be the height of folly for us to deny outright the possibility of such a one as Jesus having mystic powers. The presence of atavistic forces over nature, latent in man, is being disclosed in our age in a most unprecedented manner. Science is giving man a control over physical forces, that would have been absolutely miraculous to earlier ages. Physiology is disclosing in the phenomena grouped together under the generalization of hypnotism a superiority of man to the ordinary laws of nature, which would have been scouted a generation ago. Psychological research societies are scientifically investigating the mysterious forces which have given rise to Spiritualism, and are already on the track of powers which are enough to drive an old-fashioned materialist mad. In the great words of Emerson: "Every solid in the universe is ready to become a fluid at the approach of mind, and the power to flux it is the measure of the mind."

For the Religio-Philosophical Journal.

## The Future of Modern Spiritualism.

BY CHARLES DAWBARN.

No. 4.

I have already alluded to the expressions of our talented sister of San Francisco, as reported from time to time for the JOURNAL. Her utterances are claimed to fall from inspired lips, but I was none the less grieved to find her saying that "a virtuous will and a pure desire impose an impenetrable barrier between mediums and evil spirits." Grieved only because though itself a statement of truth, it contains an inference that is untrue; for it implies that mediums may rise superior to the rest of humanity on earth.

Show me the man or woman whose "virtuous will and pure desire" is always to the front, and you show me perfect manhood. It has not yet been attained by the archangel, and to demand it for the mortal race would be to assume that humanity has reached perfection. But when you actually demand it from those whose sensitive nature compels a psychometric reflection of their surroundings, with even less power of resistance as their development grows more complete, you are descending from the sublime to the ridiculous. I cannot believe that the thought of an experienced control could have found such utterance through that speaker, but I feel that inspired by the audience before her, she kept to the level of the manhood that delights to expose fraud, rather than to analyze it, and discover the grand truths with which it may be permeated.

Every speaker can win cheap applause by fierce denunciations of fraud. The writer has tried it in all sincerity, and found it so; but he looks back with sorrow to the time and thought he so wasted, for he to-day recognizes that almost always the fraud, whether by spirit or mortal, is as true to its conditions as is the pure, gentle ministrations of the loved one "gone before."

Most assuredly the future of Spiritualism will show men and women with such knowledge of spirit laws, that what we now denounce as fraud, will only suggest united effort to bless both mortal and spirit with a knowledge that shall make truth the one thing desirable; but as a matter of fact, when the medium shall be well-born and well-educated, frauds will be very few and far between. Spiritualists of to-day may as well realize that they have got to study and master other laws of human nature than those of spirit return, if they aspire to raise the manhood of a medium to a higher level.

But the future of modern Spiritualism will have an influence upon mankind, of which few yet dream. Man is three-fold in nature and necessity here upon earth. Physical, mental, and spiritual is the completion of manhood; but the trouble is that one or the other has gained an unlawful supremacy. The old Greek showed us a perfection of form, with beauty in every curve, and manliness on every brow. They also pressed the mental into an activity that sought knowledge in many directions. But the spiritual was very dark to that people, and as a consequence cruelty and vice was born from a body in which the soul had no voice.

You may even unduly press the spiritual to the front, till manhood shall become impractical and unable to fight the battle of life. We want a due cultivation of all three, and the Spiritualism of the future is going to supply it.

It is needed in every phase of our phenomena. The magnetic healer whose force is coarse with animal strength, will have greater power when intelligence is added by cultivation; but the coming healer who will almost vanquish human disease, will work from the spirit, in the spirit and through the spirit, to a degree impossible to the most advanced healer of to-day; and the absurdities born of a clairvoyance, based only on spirit sight, will disappear as you train that sensitive in school and college, and will grow glorious in use and power as the spirit shall win control, and outwork wisdom in practice.

One of the marked distinctions between the Spiritualism of to-day and that of the future will be that the coming man will have so mastered the laws and powers of his own nature, that the bungling attempts of to-day to draw the line between phenomena produced by man mortal, and that which has its source in life beyond the grave, will have become a sort of prehistoric ignorance born of superstition and self-conceit; and the efforts at investigation in the calm, scientific spirit of inquiry advocated by the JOURNAL, will surely have resulted in the establishment of a society for psychical research in every local centre of thought throughout our country.

We are to-day in the habit of drawing a marked distinction between the scientific and unscientific mind; and sometimes we feel pity for the poor thinker who finds doubt and darkness in the very phenomena which means angel presence to us. But the time is not far off, when our children will learn that a large proportion of our present phenomena carries no proof of the presence of the "arisen man," but is born of the powers called "occult" within our own mortal mentality; and in that coming future there will be no such difference as now divides the thinker from the believer; for when the above dividing line is once clearly marked, man-made fraud will become almost impossible. When men are once agreed as to the limit and extent of the power of the mortal, then, and not till then, will our phenomena stand out as scientific truth in an attractiveness that will fill every hall with attentive listeners.

(To be continued.)

Horsford's Acid Phosphate.

MAKES A COOLING DRINK.

Into half a tumbler of ice water put a teaspoonful of Acid Phosphate; add sugar to the taste.







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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, June 6, 1885.

## A Thousand Miles from His Sanctum.

The Editor in New York and Brooklyn—Church of the New Dispensation—Mrs. Lillie—Social Gathering—Personal Mention—Prof. Thomas Davidson—Visit with E. Heber Newton, D. D.—Another D. D.—Materialization Incident—Summing Up.

Nowhere in this country is there a more healthy and truly spiritual growth among Spiritualists than in Brooklyn, with a few exceptions it is not equalled elsewhere, and this is largely due to the influence of the Society known as The Church of the New Dispensation. The faithful few who have labored unceasingly and unselfishly for several years in this Society, and the one from which it is an outgrowth or development, have the satisfaction of seeing good and permanent results in return for their efforts. Sensationalism has been eschewed, true spiritual culture encouraged; yet due attention and full appreciation given to the phenomena of Spiritualism.

MRS. J. T. LILLIE.

That estimable woman, Mrs. J. T. Lillie has filled the office of speaker during the past year with good satisfaction; many are anxious to retain her, but she feels it were better that other fields be worked for the coming year, though a part of her time will undoubtedly be passed with this Society. She is doing a noble work and is generously and effectively seconded by her devoted husband, who is always popular and ever ready to aid in every enterprise calculated to benefit any Society with which they are engaged.

## A SOCIAL GATHERING.

On Saturday evening the sixteenth ult., Mr. and Mrs. Lillie gave a reception in honor of the JOURNAL's editor and contributors, at which old and new friends attended in full numbers; Mr. and Mrs. Henry J. Newton, Mrs. Maud E. Lord, Mrs. Crans and others from New York being present. Messrs. Nichols, Tice and Newton made felicitous remarks, but the most witty and brilliant speaker among the gentlemen was Mr. Lillie, whose ready genius for improving an opportunity gave him the blue ribbon. Mrs. Lillie spoke with that earnest sympathy and depth of feeling so familiar and pleasing to those who have the good fortune to know her. Mrs. Lord, as usual, interested the friends and spoke with her accustomed facility. The kind things said of the JOURNAL and its work by these representative people were not taken by its editor as his own, but as belonging to the noble corps of contributors and friends who have done so much to make the paper a power for good and without whose continuous and hearty cooperation he could have done little. And in the name of these faithful co-workers he endeavored to express his warm appreciation of the kindly sentiments expressed by the several friends. The pleasure of the evening was varied and heightened by several recitations and songs. Miss Thompson, a sweet-faced, petite young lady whose rendition of "Tommy and his Star" was a revelation of training and genius wholly unexpected by most of the company, was complimented in warm terms by Mr. John Oakley, President of the Amaranth Dramatic Club. Mr. Oakley also gave some amusing impersonations; though evidently embarrassed by the brilliancy of Miss Thompson's effort, he warmed to his work and did well. Mrs. Brundage, President of the Ladies Aid Society, connected with the Church of the New Dispensation, rendered a song with fine effect. There is a house on Dearborn Avenue in Chicago, whose occupants will be glad to see any of these friends when they visit the to-be most populous city of America.

THE EDITOR IN THE PULPIT.

On the following Sunday evening at Mrs. Lillie's request I spoke in her church, to one

of the most intelligent and attentive audiences it has ever been my pleasure to greet. At the conclusion of the discourse Mrs. Lillie called for a subject for an improvisation; whereupon a bright-looking young woman responded, "Progression the life of the soul." Taking this as her theme and under a deeper inspiration than we remember to have ever before seen her, Mrs. Lillie gave an eloquent, rhythmical exposition of her subject, which was pronounced by friends who have listened to her for years as the best she had ever given.

## BRIEF PERSONAL MENTION.

All New York and Brooklyn Spiritualists know or ought to know Mr. and Mrs. Milton Rathbun. Mr. Rathbun has grown up from a youth under the influence of spiritual teachings and no man with a finer soul or keener moral sense is to be found in Gotham. Mrs. Rathbun has of late years done good service with her pen and as an amateur lecturer; it is to be hoped that she will ere long resume her work in both directions. At their pleasant country home in Mt. Vernon I spent an evening and renewed acquaintance with those two bright boys, Frank and Charlie, of whom I had something to say two years ago, after rolling on the grass with them under the big elms that protect and shade the happy home of Mrs. Helen J. T. Brigham up in New Hampshire. Returning to the city next morning, an hour was spent with those ceaseless workers, Mr. and Mrs. Henry J. Newton; although they had been up late the previous evening, having had a séance in their parlors with Mrs. Lord as medium, they were found ready to spend time on callers, of whom they seem to have no end. Among those who dropped in on this morning was Mr. Merritt who so zealously disseminates Spiritualist literature, and Mrs. Leah Underhill, the elder of the noted "Fox girls," a lady now beyond middle age, but full of zeal. Her book, "The Missing Link in Modern Spiritualism," is bringing her once more prominently before the world after a life of many years retirement from public notice.

I missed seeing Mrs. Brigham, but next summer shall sit on the porch of her farmhouse among the green hills of New England; and away from the noise and bustle of the great city where she has for years done such good work and carried light and comfort and hope to so many hungering souls, we will canvass the two worlds. Mrs. Hester M. Poole, a favorite with the JOURNAL's readers, is now pleasantly located in New York, where she will have more time for her growing literary field. I found Mr. Poole also greatly pleased with his return to city life; he was free to confess that sitting in his pleasant library and reading the latest thought of the day on science, religion and philosophy had more charm for him now than bee culture and mixed farming which have taken up his time of late years. Many other earnest friends were briefly visited and many more would have been had it been possible. With no desire to miss any, the limit of time and endurance prevented extended visitation; and this the good souls whom I did not see will consider.

## PROF. THOMAS DAVIDSON.

While in Brooklyn I attended one of a course of most instructive lectures given by Prof. Thomas Davidson, who is quietly expending the results of wide culture and deep thought upon a select circle of thinkers in and about New York. However widely one may differ from Mr. Davidson it is impossible to listen to him without great gain. I hope another winter will find him in Chicago. Whether it be practicable to establish a new school of thought or a church on the basis he formulates, may not be wholly clear; but that he has much to give that will stimulate true spiritual growth and grander, clearer conceptions of life is beyond doubt. He is a Spiritualist in the broad, philosophical meaning of the term, though as yet he has not seen the evidence needed to bring home to him a knowledge of the return and manifestation of those once in mortal life.

R. HEBER NEWTON, D. D.

One afternoon I took the cars on the Long Island railroad and went out to Garden City. In response to a note from R. Heber Newton, D. D., who had cordially invited me to visit him at his country home. Here he spends most of his time, going to New York on Sundays to preach and upon other occasions as required. Here, far away from the turmoil and confusion of traffic and commerce, fanned by the bracing breezes from the ocean, and surrounded by those whose love makes duty a pleasure in helping him in his work, he can study and grow as he could not in the city.

The Stewart estate owns eleven thousand acres in this vicinity, and the village of Garden City is a part of it. Here is the Episcopal school and the beautiful cathedral erected and endowed by Mrs. Stewart who has just conveyed the buildings and some thirty-four acres of land to the church authorities—a gift valued at \$2,000,000. The cathedral is a small, but beautiful structure, perfect in design and finish; a splendid religious toy which can never be of much practical use in elevating man or contributing to his happiness. It appeals strongly to the few with aesthetic tastes who may be so fortunate as to inspect its faultless proportions and expensive furnishings; and as a monument marking the resting place of the mortal remains of the merchant prince—whose body is supposed to be in the crypt beneath the altar—it will long remain an object of interest to visitors.

I found Dr. Newton at the station awaiting my arrival, and seated with him in his carriage the venerable Elizabeth Peabody whom I had last seen on the platform of the Concord School of Philosophy as one of the most active participants in the proceedings. Though

eighty-one years of age, quite feeble of limb and nearly blind, her brain is clear and her interest in current matters of philanthropy and literature as keen as ever. A drive of less than half a mile brought us to Dr. Newton's spacious house, where I was cordially greeted by Mrs. Newton, several manly sons, a beautiful daughter, and at least four fine hunting dogs who I was glad to see regarded themselves as part of the family and made as free in parlor and library as does a Scotch cousin of theirs in my own house. Familiarity with Dr. Newton's pulpit utterances had brought me to respect him, and admire his ability and courage, but it only required five minutes in his library to warm me to a sincere and I believe lasting affection for the man. I found him much younger than I had supposed; he is forty-four and looks six years younger. During the three hours spent with him he impressed me as earnest and thoughtful; full of buoyant hope, yet well poised; courageous but modest; ingenious and receptive, yet with keenly analytical mind, and highly trained reflective faculties; caring nothing for religious forms and ceremonies merely as such; with a profound respect for truth and an unflagging desire to find it; slow to reach final conclusions; intrepid in maintaining a position so long as he deems it correct, but ever ready to change when once his judgment is convinced; a logical and well-trained mind, in a sound and finely formed body.

Soon after we had settled down to the discussion of spiritual matters, Mrs. Newton came in, and in a half-apologetic way remarked she was anxious to hear what was said and would keep very still. I told her I was only too glad of her presence for it made the room seem more like my own library where my wife was always welcome and where she often assisted me in giving visitors information sought, or took up the conversation when she saw I was flagging. So we three sat through the latter half of that delightful afternoon, Mrs. Newton rigidly maintaining the silence she had promised; even when I attempted to elicit an expression of opinion, she replied by saying she knew so little of the subject that she felt it best not to say anything; and contented herself by listening, with now and then a question. I have never had a more comprehensive series of questions, nor one showing greater scope of thought upon subjects of which I am supposed to know something than were put by Dr. Newton. He interspersed his questions with brief yet candid expressions of his own views as occasion seemed to demand. I did not go to the Doctor's home in the capacity of a newspaper man, to write an interview. And as it would be unfair to attempt to quote the language of an informal and friendly conversation with a man standing in the delicate and closely observed position that Dr. Newton does, even if it could be done in his own words, I shall not attempt it. I may say, however, that his attitude toward the phenomena of Spiritualism is as friendly as could be reasonably asked. I prefer to quote from his public utterances enough to show his bent. In a sermon preached some two months ago, a portion of which was republished in the JOURNAL, Dr. Newton touched upon Spiritualism in the following language:

"Below all the charities of Spiritualism there remains a relictum of phenomena which cannot be pushed away. Scientific men have investigated these marvels and come to the conclusion that they are the manifestation of powers latent in man which entirely surpass our present conceptions of his nature. They point clearly to the possibility, if not the probability, of such an inner and finer organization as may even now and here under favorable conditions, anticipate a spiritual body. There is a force in us which cannot turn into dust and flower, into worm and bird. Affection and aspiration, thought and conscience and will—these do not transmute into earth and minerals and gases. These high forces pass not from us with the wisp of thin air in which the breath goes forth from our body. Some other and higher form remains for them."

"What has been meant by the tradition of Christ's resurrection was essentially the belief that he had appeared from the Spirit-world to certain disciples. The stories which have been handed down concerning these manifestations have hitherto simply rested upon earth, they clear the atmosphere for us to see the possibility of what Paul called a spiritual body. Physical science, therefore, does not even seriously challenge our faith in immortality. It is clearing the ground for a new and rational faith in immortality."

The New York Times in a lengthy article upon Spiritualism and its phenomena treats the subject with considerable fairness and says: "The belief in direct Spiritual inspiration is growing, and Spiritualism as enunciated by Dr. Newton is spreading rapidly here and in Europe." Dr. Newton apparently holds that liberty of thought is not incompatible with the laws of his church and that ecclesiastical authority cannot restrain a man from utilizing the best fruits of modern criticism and psychological research. Considering his age, trend of thought, capabilities and environment, I think Dr. Newton gives promise of accomplishing more general good than any other member of the Episcopal church in America.

## ANOTHER DOCTOR OF DIVINITY.

In New York I lunched with another well known D. D. and his wife, and heard from them some most remarkable and convincing proofs of spirit presence and manifestation coming under their own observation. One instance related by the Doctor's wife, whom for convenience I will call Mrs. D., offers strong evidence of the ability of spirits to render themselves visible to the natural eye. It seems that Dr. Kenney of Brooklyn had been treating a member of Mrs. D's family, when soon after his departure from the house Mrs. D. distinctly saw the form of an Indian in the room where she was sitting; this form remained long enough for her to observe the

appearance minutely and then vanished. At a subsequent interview with Dr. K., he, not having been informed of the circumstance, was entranced and controlled by an Indian calling himself "Old John" who told Mrs. D. that he had succeeded in making himself visible to her. Mrs. D. is a woman of ability and experience, sincere, candid and not likely to be deluded or deceived. From my knowledge of Dr. Kenney's mediumship and the competency of Mrs. D. as a witness I fully believe she saw "Old John."

## HOW IT FOOTS UP.

The sum of my experiences on this trip adds emphasis to the already clearly demonstrated facts, to-wit: That the interest in psychical phenomena and in spirit return is almost universal, permeating all classes and honeycombing every religious organization. That with the basic facts and great central truth of Spiritualism there is deep in the hearts of all an abiding and, generally speaking, an active sympathy. That church bonds are now too weak to bind the soul in theological slavery. That sectarian bigotry is as sharply discernable among those calling themselves by some one of the various names of Liberalism as it is in any church organization. That the world is making steady progress toward a rational religion, posited on a scientific basis and knowledge of the continuity of life.

J. C. B.

## The Blavatsky Balloon.

For years the unique and only Madame Blavatsky has succeeded in making herself an object of interest the world over. By a well devised system of mendacity and deception fortified with monumental assurance, great ability, superior cunning and versatility, and possessed of a tremendous will supplemented by marked psychological power, she has run a remarkable career; now happily nearing its close in all probability. The hold she has obtained upon a large number of intelligent minds in all circles of society is astonishing. To hasten the loosening of her grip we begin in this number of the JOURNAL an able and carefully prepared condensation of the history of events resulting in her final discomfiture and downfall. Mr. Coleman has expended an amount of time and patient labor upon the task that can hardly be appreciated by those who have not seen the voluminous evidence from which he has prepared his statement. He entered upon the work at our request; his quotations can be relied on as correct and his arrangement of the evidence just to all parties concerned. We regret that the case cannot be presented in a single number of the JOURNAL, but the importance of the matter justifies the space allotted and its continuance in next week's paper.

The revelations of the Coulombs have proved far more disastrous than was at first anticipated, even by those who had probed the character of the adventures. A Mrs. J. W. Cables of Rochester, N. Y., a woman with a history, and who styles herself the "Corresponding Secretary of the American Board of Control of the Theosophical Society from India," has received a circular letter announcing the voluntary retirement of Madame Blavatsky and her next in command, Col. Olcott, from the active and sole control of the affairs of the Society. By the way, we understand this Mrs. Cables is the august American Theosophical dignitary by whom the ex-Metaphysist, ex-Unitarian, ex-Materialist, and now zealous Theosophist, George Chalmers, and his friend Anna Kimball were initiated into the awful mysteries and empowered with authority to unveil Isis.

The Coulomb exposure and the action of the English Psychological Research Society in sending an expert to India to report upon the validity of the claims of Blavatsky, Olcott & Co., as to wonders wrought in Theosophical circles, seems to have brought matters to a crisis, Blavatsky to a sick bed and Olcott to the necessity of placing the movement upon higher grounds than those of falsehood and jugglery.

Whatever of truth Theosophy has to give the world still remains intact. It invites the candid attention of competent students, who study it not for personal aggrandizement or gain, but in the best interests of humanity. If it has in it that which the world needs, it will give it up without the aid of the buried telepath act or other of Blavatsky's legerdemain.

## Victor Hugo Declined to See the Priest.

As Victor Hugo lay on his couch calmly awaiting transition to a higher life, the Archbishop of Paris sent a message to this idol of France offering to visit him and administer spiritual aid in his last moments. To this offer the dying poet is said to have answered: "Victor Hugo is expecting death but he does not desire the services of a priest." The patriot, poet and philanthropist knew far more of the world he was soon to enter than did the Archbishop; he had long been in communication with spirit friends. Through Mrs. Hollis years ago he received convincing proof of the continuity of life and spirit return. Mrs. Hollis brought back to America substantial evidences of Victor Hugo's gratitude for the knowledge he had obtained through her mediumship.

France is lavishing a world of affectionate tribute upon the great man's grave, but he is not there; he has entered upon a far grander life than that of mortal. He will not only live in the memory of his countrymen and the world, but from his spirit home he will still actively labor for the betterment of those on earth.

Dr. C. B. Kenney of Brooklyn, has the editor's thanks for professional courtesies.

## Boston Unitarian Festival—Recognition of Spirit Presence.

Our Boston exchanges gave fair reports of the meetings held in that city during anniversary week—May 24th to 30th. On this last week in May, for a half century or so, the good folks in parts adjacent have been wont to resort to "the hub of the universe" to attend the yearly meetings of churches and of missionary and reform societies, and the week was once the event or era of the year, and is still a season of great interest to many. The Unitarians held a festival in Music Hall, where a thousand men and women had a bountiful supper with speeches by clergy and laity. Governor Robinson and sundry Harvard Professors among the number.

Rev. James Freeman Clarke spoke on the coming religion, "which shall make Jesus, the dear human brother, beloved of all human hearts." This "human brother" is far better than the anomalous and supernatural Christ.

An appropriate hymn, written for the occasion by Rev. W. P. Tilden, was sung by a thousand voices, and we give a part of it as a noteworthy and beautiful recognition of spirit-presence by a veteran and excellent preacher of that denomination. The name of that Spiritualist pioneer John Pierpont was spoken in terms of affectionate reverence in one of the addresses.

The following stanzas are from Mr. Tilden's hymn:

We think of our risen ones, gone on before,  
Though absent to sight, they are present to love;  
They come on bright pinions to open the door  
From mansions below to the mansions above.

They tell us the seen and the unseen are one;  
That heaven is nearer to those who will rise;  
That battles for right and that victories won  
Are aided by hosts from the close-bending skies.

Then firm be our courage and fervid our zeal,  
Since powers superior will lend us their might;  
And blessings eternal our service will seal,  
When rendered for God and His kingdom of right.

## Felix Adler in Chicago.

The Grand Opera House was filled to overflowing last Sunday morning; the audience intent upon hearing Prof. Adler, whose subject was announced as "The Meaning of the Ethical Movement." Space forbids a synopsis of the lecture in this issue, but we hope to publish it in full hereafter. After the lecture Prof. Adler held a reception at the residence of Mrs. Faulkner, 63 Pine Street, where a large number of those interested in the Ethical Movement, and personal friends, kept him closely occupied up to the hour of his departure for New York.

## Lake Pleasant Camp Meeting.

The New England Camp Meeting Association has issued its announcements for the August camping season at Lake Pleasant. The circular covers information needed by those contemplating a visit to that popular resort; copies may be had by addressing N. S. Henry, Esq., Montague, Mass. Those who wish to aid the camp by distributing circulars among their friends, will be supplied with extra copies by making known this fact to Mr. Henry.

## GENERAL ITEMS.

Giles B. Stebbins will speak at Woonsocket R. I., Sunday June 28th.

Jesse Shepard, the musical medium, is holding séances at Kansas City, Mo.

Major Thomas Gales Forster has again suffered a relapse. He has been a great sufferer for some years.

Leroy Sanderland, who for many years lived at Quincy, Mass., has passed to spirit-life aged eighty-two years. His name is familiar to all progressive people.

The Fall Mall Gazette thinks that the Old Testament revisers have "made hash" of more than one of the classic passages of the authorized version.

Arbitration is becoming contagious. The famous Shalk-Senoussi, has been asked by both the old and the new Mahdi to go to Kordofan and decide which is the real and which the false prophet.

Victor Hugo, who lived to such an old age, was, when born, so tiny and hideous a bit of humanity that he was not expected to live, nor was it thought of much consequence if he did not.

A. B. French reported at the JOURNAL office last week. He has been at home much of the time this spring looking after business matters, but has a list of lecture engagements beginning on Sunday next.

Mr. Giles B. Stebbins attended the Woman Suffrage Festival at the Melorian, Boston, Wednesday evening, May 27th, and responded to the toast, "The Great West;" he also spoke briefly at the Free Religious Association Meeting.

The young people connected with the Chicago Society for Ethical Culture held a sociable on Friday evening of last week at the Matteson House. A large number of friends were present and the evening was spent in greeting Mr. Felix Adler, listening to music and recitations, dancing and discussing an excellent collection. The only thing to dampen the pleasure of the affair was the absence of Mr. Salter, the lecturer of the Society, who was ill; could he have heard the kind inquiries, and the words of sympathy and hearty appreciation of his work he would have realized how strong a hold he has upon the affections and respect of a goodly number of most excellent people. The most encouraging and significant feature of the personnel of Mr. Salter's Society is the unusually large proportion of young people.



Management of Children, by Mrs. Albinah Thompson.  
\$1.50, postage 10 cents.  
At wholesale and retail, by the ELLIOTT-PHELPS-AND-LEITCH BOOK CO., Chicago.







The Liberal Age, Philadelphia.....	05	(See. Publ. Agt./Chicago)
Light for Thinkers, Atlanta, Ga.....	05	JNO. G. A. HEAL, Gen. Western Agt.,
The Mind Cure, Chicago, monthly.....	10	41 Broadway, New York, and
		125 Washington St., Boston.



Continued from First Page.

wants to teach David Sanskrit. Mrs. asked me for a parcel which she told me you had sent through Baboolah. What parcel? I have never seen or heard of it, and I know nothing from Baboolah. I told her that you had bought two dolls, but you had forgotten to send them by me. Buy them and send them that I may not have told a fib. She asked me when you were coming, and said that you were always complaining in your letters about your damny Madras and me, and she said and said that if you stay there you will die. Flapdoodle, dear Marquis. You would complain much more if you were in Bombay).

"I have bought for you a fine piece of sheeting, one for you, the other for Mrs. Yours is a present for you on the part of your humble Luna-Melanconia. My twenty-five rupees dress from your... is a fraud. I put it on yesterday for the first time to go and breakfast at Lady Sassoon's, and I just escaped coming home quite naked. Every movement, every contact with that cursed stuff makes me tear, and my jacket has twenty-three rents and holes, and even the skirt presents solutions of continuity. It is mere dirt and a shame! More than 50 rupees thrown away! The mattress is soiled. The rain came in through the window of the railway carriage, which for a long time I could not shut, and the tarred cloth stuck to the cushions. Result: Railway cushions and mattress soiled! Baboolah bothered me and cried to go home for four days, as his wife does not accompany him, and as he would have bothered me more in the return journey. I was obliged to allow him to go. Another result: I am here alone at Kandalavai with our old pony (who serves the Bombay Society now). Your Madon will never come back again, that is sure. There is gratitude for you! Brown is a strict vegetarian."

"I am afraid I will have to bring another Irish inmate, Miss. The poor girl is very sick; her father says she was pining away after her small-pox to come to us, 'go to Madras' but her father would not let her, for he did not know me. Now I stopped the night with them when Colonel and others were gone North on Sunday. They are nice people. The doctor orders Mary—change of air or she will die of consumption. When her father would not let her go to us, she said life was not worth living and began walking bare-footed in the mud and cold water during nights and exposing herself. Now they are frightened and the father asked me to take her for a month or so, and that he would come himself to fetch her home. He gives her plenty money for her pocket expenses and she eats hardly anything. When Colonel and party arrived, her father gave a grand entertainment in his party—a tea party to the Theosophists, and invited over 50 Theosophists for supper. Mr. Brown made great friends with them. They are very respectable and quiet people, loving their children passionately, hence letting them do what they like, but I am sure there is nothing bad in the girls. She will keep company to 'Paddy.' Many things to say but no time or room."

"Now, dear, let us change the programme, etc." Here follows the Sassoon telegram plot, as published above. In explanation it should be stated that Mad. B. often addressed M. Coulomb as "Marquis" and Madame C. as "Marquise." Luna Melanconia is a nickname for herself. H. P. B. as Christoforo is of Koot Hoomi. The Holkar fiasco mentioned in the beginning of the foregoing letter was this, according to Mad. Coulomb. Mad. Blavatsky having received an invitation from Holkar of Indore, left Madras with instructions to Mad. C., that if she sent her a telegram she was to wire back the following:

"The Mahatma has heard your mental request in behalf of his highness. It shall be granted, provided he protects and patronizes our cause. Ramalinga Devi."

But as on her way she received information that she was not to go, nothing of this was done, and so she calls it the Holkar fiasco. That the above long, gossipy letter is a forgery of Madame Coulomb, in Blavatsky's handwriting, is extremely improbable, and the telegram plot is fraud in its concluding portion. The Mr. Ezekiel therein named, a cousin of Mr. Sassoon, has published a purported explanation of Mad. Blavatsky in this affair, in which he says that some of the particulars of Madame B.'s visit to Poona are inaccurately put into the alleged letter, and that the telegram was not at all meant, even in the most distant way, to suggest the possession of phenomenal powers by Madame Blavatsky, and she never attempted to put before him or Mr. Sassoon the telegram in any such light. As regards the inaccuracies concerning Mr. Sassoon and his rupees in the letter, may they not have been made by Blavatsky herself? Her penchant for inaccuracy is thus attested by her warmest champions:

"In a book published under the authority of the Theosophical Society, that is with Mme. Blavatsky's own imprimatur, ('Hints on Esoteric Theosophy', No. 1, Calcutta, 1882), she is accused by her own friends of having two pronounced mental characteristics of a puzzling kind... a tendency to tell lies in earnest. This is the opinion of Theosophy writers of 'the to be lamentable but incontestable fact that Mad. Blavatsky's converse is by no means confined to 'yes, yes, and nay, nay'; but is, especially when she is in one of her less spiritual and more worldly moods only too fluent, and too often replete with contradictions, inaccuracies, and at times apparently distinct misstatements. I confess that for long the warmest of her friends have sought solution of this riddle, which is one that is undoubtedly suggested by herself to all who become intimate with her, that even Colonel Olcott, summarizing the general feeling, once said: 'Her best friends believe in her despite of herself.' After explaining that this state of mind is hopelessly ineradicable in her present stage of advancement, the author goes on to explain what the two tendencies are that mark Mme. Blavatsky's character. These tendencies are, first, inaccuracy, most women are inaccurate, but she is perhaps more than normally so, instead of as she might have expected, less so. But the second tendency, a sort of humorous combativeness, leads her at times, especially when she is in high spirits, and entirely free from higher influences, to propound absolute fictions, of malice prepense; and so forth."

I may here call attention that seven or eight years ago, in the JOURNAL, I pointed out this tendency of the Madame's to "propound absolute fictions, of malice prepense." In an article she published in the JOURNAL criticising me and my writings unsparingly, she indulged in twelve plain blank falsehoods; and in my reply I inquired if a short article in the JOURNAL contained twelve untruths, how many were probably contained in the two ponderous volumes of her 'Isis Unveiled'? The inaccuracies, therefore, in the above letter are evidence rather of its genuineness than of its fraudulent character. Note well that it is admitted by Mr. Ezekiel and the Madame that the telegram was sent and received just as it appears in the letter, that identical telegram verbatim. As the telegram purports to furnish evidence of the existence of the Mahatmas and of their power to miraculously hear a conversation taking place in Poona, the statement of Mr. Ezekiel that the telegram was not meant to indicate the possession of occult power by Mme. B., and she never attempted to place it before him or Mr. Sassoon in such a light, is inconsequent if not puerile. How does he know Mme. B.'s intentions regarding the object of the telegram, that he asserts so positively such and such was not meant thereby? If the telegram was not intended to prove the possession of occult power by the Mahatmas, in connection with their agent, Mad. H. P. B., what other possible meaning could it have? Mr. Ezekiel's testimony to the genuineness of the telegram leaves little room to doubt the genuineness of the letter of Mad. B. directing that it be sent. In addition the envelope containing the letter, with the postmarks, etc., showing its overweight and delay in delivery, is in hand. The delay in delivery rendered an urgent telegram necessary in order to reach in time, and evidence is held of its being sent as an "urgent" tele-

gram. The length of the letter as published above, explains its overweight and consequent delay in delivery. In fact, the evidence is complete in every particular, and the so-called exculpation only confirms the truth of the Coulombs' statements instead of weakening them. Mad. B. and friends having made this a test case, it has been treated more at length than any of the other letters. Mad. B. alleges as a proof of the non-genuineness of the letter that the name of one of her best friends appears in it erroneously, as H. Khandalavai. Instead of N. D. Khandalavai. If not a typographical error, the mistake may be a typographical error, the mistake may be a typographical error. Slips like this are often made in writing; and as this appears at the very end of a long letter, when the writer was doubtless weary and may have written hastily and carelessly, such a slight error as this weighs as nothing against the overwhelming evidence above outlined, including the undisputed genuineness of the telegram itself. Mad. B. has also said that she hoped to get from Ramalinga Deb, the sender of the telegram, a statement concerning his connection with the matter. Up to the present time I have heard nothing further concerning this statement. To offset the convincing proofs of fraud which have been presented will require much stronger evidence of her innocence and the guilt of the Coulombs than has yet been forthcoming. If any such are in existence, they should be produced, in order that justice may be done and the truth vindicated.

The next letter is a note inclosing a letter (doubtless seemingly from Koot Hoomi) to be sent to Damodar K. Malovankar, a leading Hindu exponent of Theosophy and the present Secretary of the Society. The portions enclosed in brackets in English; the remainder in French:

"My dear friend, I have not a minute to reply. I beg you to send this letter (here enclosed) to Damodar (in a miraculous way. It is very very important.) Oh my dear, how unhappy I am! On every side unpleasantness and horror. Yours entirely, H. P. B."

The next letter refers to the celebrated handkerchief trick, which she pronounces a failure, but for all that is reserved for the edification of certain uncritical Maharajahs. Instructions about placing hair in secret places for occult purposes are also given.

"I believe the handkerchief is a failure. Let it go. But let all the instructions remain in statu quo for the Maharajahs of Lahore or Benares. Every one here is madly anxious to see something. My hair will do well in the town of Sion (but you should put it in an envelope—a sachet of some peculiar kind—and hang it where you like it) or even in Bombay. Select a good place and write to me at Annihilist post restante, and then after the first of the month to Lahore.... Nothing more for S—, he has seen enough. Have you put the cigarette in the cupboard of Wimb—? Do something for the old man, Damodar's father."

The following is Mme. Coulomb's explanation of the handkerchief trick. At the request of Mme. Blavatsky, Mme. C. embroidered three handkerchiefs with blue silk letters, working the name of A. P. Sinnett on each of them. Two were laid on the top of the other, and after carefully fastening the four sides firmly, making the letters of the handkerchiefs meet exactly one on top of the other, the two were cut cross ways thus dividing the name "Sin" on one side and "nett" on the other. The third handkerchief was left uncut. When Mme. Blavatsky went to Simla she left with Mme. C. at Bombay one of the cut handkerchiefs, taking with her the other one and also the uncut one. At Simla Mme. B. was to bring the conversation around to the phenomena she was to perform; then taking the uncut handkerchief she was to cut it across with a pair of scissors, and then by a little "leger-de-main" substitute the other one already cut corresponding to the one left at Bombay; one half of the substituted handkerchief was to be handed to Mr. Sinnett, pretending that the other half had been sent to Bombay. This "leger-de-main" that Madame performs is facilitated by the large sleeves she wears. She was to send Mme. C. a telegram with conventional initials, and according to what initials they were Mme. C. would know which half of the handkerchief she was to use and in what place she was to put it.

It seems, however, that this trick was a failure. More successful was the famed Adyar saucer phenomenon. Mad. B. being invited to go to Ooty with General and Mrs. Morgan, it was arranged with the Coulombs before her departure that during her absence, in the presence of Mr. Raghunatha Rao, Dewar Bahadur, a saucer should fall from the shrine in Madras and be broken, and that the fragments being replaced in the shrine, almost instantaneously the saucer would be found whole as before. The Coulombs affirm that they still retain the pieces of the broken saucer, a duplicate saucer being substituted by Mons. Coulomb, through the opening in the back of the shrine. While at Ooty, Mad. B. sent the following letter to Mons. Coulomb:

18th July. Dear Marquis.... Show or send him (Damodar) the paper, &c. the slip (the small one, not the large one, for this latter must go and lie near its author in the mural temple) with order to supply you with them. I have received a letter which has obliged our dear master K. H. to write his orders also to Mr. Damodar and the others. Let the Marquis read them. That will be enough I assure you. Ah, if I could only have my dear Christoforo before me! I leave the fate of my children in your hands. Take care of them and make them work miracles. Perhaps it would be better to make this one fall on his head. H. P. B.—seal the child after reading it. Register your letters if there is anything within—otherwise not."

As Mons. Coulomb was Christoforo, alias Koot Hoomi, it was natural she should miss him, while she was absent from Madras. If he had been with her at Ooty, what miracles she might have performed there. This letter shows that the occult letters, her children, were sent by her to the Coulombs, to be delivered in a seemingly miraculous manner. The following letter refers to the projected saucer phenomenon. "The man 'Punch' is Mr. Raghunatha Rao."

"My very dear friend—You need not wait for the man 'Punch.' Provided the thing takes place in the presence of respectable persons (besides our own familiar muffs) I beg you to do it the first opportunity. (Tell Damodar please, the 'Holy' white brooch, and St. Poulitche that they do not perform enough with the inner shrine. It is very damp and it ought to be well incensed.)... H. P. B."

The passages in brackets are in English, the rest in French. The "familiar muffs" are the faithful Theosophists who frequent the Madras headquarters. In another letter Mad. B. calls them "domestic imbeciles." The next letter refers to the paper to be placed in the saucer after its apparent repair by the Mahatmas:

"Dear Monsieur Coulomb. This is what I think you ought to have. Try if you think it is going to be a success, to have a large audience than our domestic imbeciles only. It is well worth the trouble. For the Adyar saucer might become historical like the Simla cup. Sochaya is present and I have hardly time to write at my ease. My salutations and thanks to you. H. P. B."

The following is the slip of paper placed in the saucer:

"To the small audience present as witnesses. Now

Mme Coulomb has occasion to assure herself that the devil is neither as black nor as wicked as he is generally represented. The mischief is easily repaired.—K. H."

As neither Mr. Rao ("Punch") nor any other person of distinction had visited headquarters to witness the saucer trick, a visit of General Morgan to the shrine was made the occasion of its performance. The following letter refers to the General's visit:

"This is the moment for us to come out—do not let us hide ourselves. The General is leaving this for Madras on business. He is President of the Society here and wishes to see the shrine. It is probable that he will put some question or perhaps be able to contend with looking. But it is certain that he expects a phenomenon, for he told me so. In the first place beg K. H. whom you see every day, or Christoforo, to keep up the honor of the family. Tell him that a flower will be sufficient, and that if the pot breaks under its load of curiosity it would be well to replace it at once. The others be damned, this is worth its weight in gold. For the love of God or of any one please do not miss this opportunity, for we shall never have another. I am not there, and that is the worst of the thing. I rely on you and beg you not to disappoint me, for all my projects and my future depend on you—(for I am going to have a house here where I can spend six months of the year, and it shall be mine for the Society, and you shall no longer suffer from the heat as you do now, but this if I succeed).... This is the proper time to do something. Turn the General's head and he will do anything for you, especially if you are with him at the same time as Christoforo. I send you a possible requisite literally, in French. 'In an case of'—that is, a letter from the Mahatma in case the General should want a reply'.... Heavily yours, LUNA MELANCONIA. I have dipped with the Governor and his principal Aide-de-camp. This evening I shall dine with the Carmichaels. She is mad after me. May heaven help me!"

This is the enclosure ("an in case of") to be put in the shrine in answer to any letter the General might place in it:

"I can say nothing now—and will let you know at Ooty. K. H."

As soon as General Morgan saw the saucer phenomenon, he signed his name as witness on the slip of paper found in the saucer which had been replaced through the hole.

The Mr. Srinivas Rao mentioned in the next letter is Judge of the Court of Small Causes and an ardent Theosophist:

"It is just post time, my dear. I have only an instant. Yes, let Srinivas Rao prostrate himself before the shrine, and whether he asks [any thing] or not I beg you to send him this reply by K. H., for he expects something. I know what he wants. Tomorrow you shall have a long letter. Grand news. Tomorrow. H. P. B."

The next case "discloses a deliberate attempt to practice upon Mr. Raghunatha Rao's well-known openness to conviction and sympathy with every good cause":

"My dear friend, I am told (by Damodar) that Dewar Bahadur Raghunatha Rao, the President of the Society, wishes to place something in the temple. In case he should do so, here is Christoforo's answer. For God's sake arrange this and we are triumphant! I embrace and salute you. My love to the Marquis. Yours sincerely, LUNA MELANCONIA. Write to me."

The enclosed answer of "Christoforo" was in Sanskrit. We are told by Mad. Coulomb, that as Mr. Rao did not come to the shrine for some time after the receipt of the above letter, and as when he did come he said that no one but an adept could answer the letter he put in the shrine, the Coulombs did not think it safe to put in the Sanskrit letter received from Mad. B. for him, because he might have asked something to which the Sanskrit letter was not a fitting reply. Mr. Rao receiving no reply to his letter, left it in the shrine saying that in case of an answer, it was to be sent to him. Mons. Coulomb then wrote to Mad. Blavatsky enclosing the letter left by Mr. Rao, asking that in case, after reading Mr. Rao's letter, she still wished the letter of Koot Hoomi to be placed in the shrine as an answer, to let him know by telegraph. In reply Mad. B. sent the following:

"Too late! Dear Marquis, if what Christoforo has in his hands had been given in answer at the time, it would have been all right, and this is why I sent it. Now it is no longer suitable. Your letter reached me at half past six in the evening, almost seven, and I knew that the little Punch was coming at five. When could I send the telegram? If it would have arrived the next day or after his departure. Ah! what an opportunity we have lost! Let that go. I must beg a favor of you. I may return with the Colonel (Olcott), and it is very probable that I shall, but it is possible that I may remain here till October. In this case for the day or two that the Colonel will be at home you must send the key of the shrine to me. Send it by the underground way. I shall know it rests and that will be enough. I do not wish that in my absence the Luna Melanconia of the cupboard be examined; and it will be examined if I am not there. I am in torment. I must come back. But, heavens! how annoyed I am that everybody here will come and see me there! Every one will want something and—'I HAVE KNOWN OF IT'.... But the devil take it. I feel quite unhappy at having missed the opportunity."

Mad. C. tells us that Mad. B. did not let Col. Olcott come alone, but came with him a little later. This letter indicates and the Coulombs assert that Col. Olcott was not a confederate in these tricks, but a victim of credulity. Per contra, this letter of Blavatsky may have been only a blind, in order to sustain the Coulombs in their opinion that the Colonel was only a dupe, while really a confederate perdu. Some years ago I was informed by one who had lived with Blavatsky and Olcott in New York, that it was known to my informant that the Madame often palmed off tricks upon Olcott as genuine phenomena; but that Olcott assisted the Madame in performing tricks upon others. This I think is still the case. She deceives him in some respects; he honestly thinks some of her phenomena genuine, and that there is truth in her doctrines and pretences. At the same time, in order to help the cause, attract attention and create notoriety, he assists in the production of spurious phenomena. Should this not be the case, and he really believes in all the Blavatsky-Mahatma tricks and occultism, he must be one of the most gullible of mortals, devoid of perspicacity, judgment, and common sense. As for Mr. Raghunatha Rao, he has given up his Presidency of the Society, and is no believer in the Mahatmas of Madame Blavatsky. So much for the Coulombs' failure to utilize the Sanskrit Koot Hoomi letter. This Sanskrit letter was retained by the Coulombs, and it was placed in the hands of the editor of the College Magazine with the letters of Mad. Blavatsky published in that periodical.

Mad. Coulomb states that in a fit of disgust at the impostures she was practicing she burnt the doll Christoforo, the representation of Koot Hoomi. The following letter refers to this:

"Simla.... Oh my poor Christoforo! He is dead then, and you have killed him? Oh, my dear friend, if you only knew how I would like to see him revived!... My blessing on my poor Christoforo. Ever yours. H. P. B."

(To be Continued.)

Pittsburg proposes to use its natural gas to burn the city sewage and garbage, as the Jews did that of Jerusalem in the valley of Gehenna.

"Mystery gold," a composition of platinum, tin and copper, which stands ordinary acid tests, and is said to weigh as much as pure gold, is in favor in England for articles of jewelry, and has been availed of by counterfeiters for the manufacture of sovereigns.

## Spiritualism.

From the Stand-point of a Believer.

(Herman Snow in Christian Register.)

Will you allow to an old friend and supporter of the Unitarian faith space in your columns adequate to a condensed statement, of what may be regarded as established facts in regard to the so-called modern Spiritualism? I will try to be brief and to the point, holding myself ready to verify what I may now give, mainly, as unsupported statements.

In the spring of 1852, while temporarily supplying one of our vacant New England pulpits, I was favored with an excellent opportunity for investigating the claims of the new faith, entirely within the limits of the family which had been assigned as my home. Here, after several weeks of the closest attention to the subject, under conditions utterly precluding the idea of fraud or even of a desire to mislead,—what I had begun as a repulsive duty ended in a conviction that the leading claim advanced was founded on the truth; and from that down to the present time, having all the while made this rather a specialty of my efforts, I have found no occasion to reconsider my decision. I still believe that, amid all the wonderful advancements and discoveries of the age, immortals of the Beyond have discovered a method of sending, through material instrumentalities, something like telegraphic messages to those in the mortal body,—a method which, though still imperfect, may yet become so far perfected as to be of inestimable value to our race.

Let me now try, briefly, to express some of my present thoughts upon the subject. The leading phenomena, material and mental, I regard as established beyond reasonable doubt. Their genuineness is now affirmed and defended by a no insignificant share of the intelligence and integrity of the civilized world. But few—and those only whose attention has been but superficially given to the subject—will now venture to affirm fraud and delusion as a satisfactory explanation of the entire mass of these modern wonders; and to those who, like the writer, have been in close relations with these phenomena for more than a quarter of a century, any such explanation seems shallow indeed. I have been perfectly satisfied with these wonders. I no longer seek or desire them. My great study now is, how can they be utilized for the good of mankind? It should not be denied, however, or overlooked, that delusion and fraud have closely followed the genuine of these phenomena or that these fraudulent imitations have been largely on the increase. To such an extent has this been the case that, among the better class of Spiritualists themselves, strenuous efforts are being put forth, that the evil may be checked and removed.

But, while thus admitting the general claim of Spiritualism, it should also be admitted that there is within its range a wide and peculiarly difficult field of inquiry, demanding a close and patient attention, in order that reasonably satisfactory results may be reached. From the very nature of the case there must be developed in such an inquiry—among the unseen intelligences, I mean—various degrees of mental and spiritual advancement as well as of moral obliquity and degradation. For the world with which we are now in direct and conscious communication is made up of all the varieties of character existing here; it being collocated from our earthly life. They are not the wise and the good only who go from our midst over the river of death, but also the foolish and the false, the selfish and the base. And it is with all these various shades of character that we are liable to come in contact, when we make use of this new telegraphic communication, opened, as it is, through natural law to the use of the entire masses of human intelligence,—to all who do but conform to the established conditions. Hence these manifestations from the unseen life assume almost every variety of mental and moral shade, even as do the manifestations which come from humanity still in the mortal form; and hence, also, the different and widely divergent tendencies of Spiritualism as a movement or reform force in the world's advancement.

I will now briefly notice some of the more prominent of these tendencies. One of these is made up of recruits from Materialism and other forms of infidelity. But few are aware of the extent of the inroads made by Spiritualism in a direction apparently so unpromising. But probably more persons have thus been converted from a positive unbelief to a firm faith in the life to come, within the last thirty years, than had been done through other agencies during the entire century previous. And the change wrought upon this class of minds, many of them of advanced capacity and intelligence, must have been of the highest significance, and one that could have been accomplished only through a contact with the most positive proofs. But, as a natural result, most of these infidelistic converts have still retained much of their old antagonism to the Bible and Christianity. It should be borne in mind, however, that it is the old Calvinism, and not the liberal forms of Christian faith, that writers and speakers of this description have had in mind when giving forth their severe denunciations against the popular churches and their worship.

The other extreme of the movement consists of persons of reverent and religious tendencies, who have been brought up closely under the influence of the Christian churches, many of them, indeed, being in actual church fellowship. Their adoption of the faith that spirits are able to communicate with mortals does not necessarily and at once essentially change their old belief, though such a result is sure to follow in the end; that is, if theirs has been the

faith of the "evangelical" creeds, as, almost without exception, no support whatever is found for the special points of the old theology in what is received as coming from the Spirit-world. For the present, therefore, such persons, largely swayed by influences of a social and personal nature, still remain in their old religious homes, their new belief being kept cautiously in the background. The extent of this esoteric Spiritualism is not likely to be overestimated. It prevails everywhere,—not only in the churches, but in all secular organizations and also among isolated individuals. Yet is this extended prevalence far from being understood and acknowledged. On the contrary, it is often the case that, in respect to their belief in Spiritualism, intimate friends, for a time at least, remain as strangers to each other.

Besides these two extremes in Spiritualism, there is another prominent phase of the movement, upon which, as it seems to me, those claiming to be liberal Christians should look with special favor as being almost identically in their own line of thought and effort. This is, largely, an embodiment of radical and independent thought and deep spiritual experience. Persons upon this plane are free to investigate in all directions, and ever to accept the good and the true. And, while following on in this spirit of perfect but reverent freedom, they have found it to be true, not only that human beings survive the event called death; but that they retain the power to come into close and conscious relations with those remaining upon earth and of still imparting to their fellow-beings influences both for good and of evil, and that often they may become to us messengers of truths of transcendent importance. And it is to such clearer and more enlarged views of spiritual truth and human destiny, and not to the signs and wonders nor even to a personal communication with departed loved ones, that such Spiritualists give the strength of their efforts. To this class, Spiritualism is but the natural outgrowth of the past religions, especially of that taught by Jesus of Nazareth, the great Spiritualist and reformer of his own age. Between his teachings, rightly understood, and a rational view of modern Spiritualism, it is believed that there is no antagonism, but a natural harmony like that between the ascending scale of musical notes. Spiritualists of this class are watchful against anything like narrowness in the growth of the movement, many of them not wishing to see it combined into any sect or party whatever. They rather encourage a quiet diffusion of the faith among all classes, through methods peculiarly its own. For this new power works not naturally in the old machinery, but with a quiet, irresistible force in ways heretofore but little known. The ultimate result must be a gradual breaking up of old errors and evils, and the establishment among men of the higher ways of the unseen world.

In conclusion, let me affirm that the progress of this modern Spiritualism has been utterly unprecedented. Never before in the world's history has there been a faith of so rapid growth. Within a space of less than forty years, the number of believers in our own land has come to be reckoned by millions; while, in the world at large, it is only by tens of millions that an adequate estimate can be approximated. There is not a civilized country to be found in which there are not large numbers of intelligent believers. Innumerable books and periodicals in defense and elucidation of the faith are also to be met with in all quarters. Surely, a growth like this, amid the intelligence of the nineteenth century, indicates something more than shallow pretense or self-deception. To thoughtful and reverent minds, it must be apparent that some deeply significant reality lurks behind what has power so widely and deeply to move the human mind and heart; and that, whatever may be the earlier mistakes and crudities of the movement, the ultimate result must be some important good to the race.

A social sensation has been created at Columbus, Ohio, by the marriage of Miss Lena Miles, daughter of W. G. Miles, President of the Columbus Board of Trade and temporary chairman of the recent commercial convention at Atlanta, Ga., to Charles Freeman, son of a clairvoyant physician of the city. It was a runaway match. It is alleged that she had a dream in which the young clairvoyant was pointed out as her future husband, and that she herself asked young Freeman to marry her.



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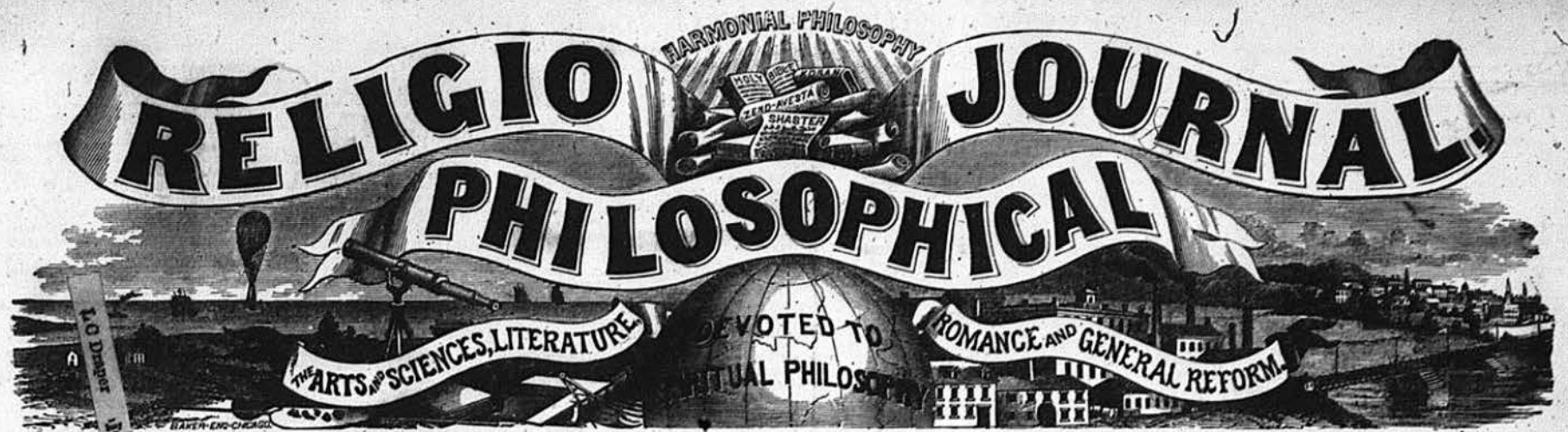
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts; make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit phenomena, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—The Philosophy of "Mystic." How to Aid the Masses. Task of the Christian Evolutionist.
- SECOND PAGE.—Alleged Exposure of Madame Blavatsky's Marvellous Occult Phenomena.
- THIRD PAGE.—Woman and the Household. Partial List of Magazines for June. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—An Authoritative Opinion. Wm. E. Coleman and his Work. A Man Reads First by the Signs of Touch Alone. A German View of Protestant Labor Among the Heathen. The Cholera. News from India. Advocates the Good and True. General Items.
- FIFTH PAGE.—General News. In and About Boston. Miscellaneous Advertisements.
- SIXTH PAGE.—Who Does Call for Leonora? Does Virtue Pay? A Woman Catholic. Tests of Spirit Presence. The Future of Modern Spiritualism. Some Excellent Tests Through Mrs. E. A. Martin. A Phantom Engineer. The Cause in Boston. "The Journal is Fording the Right Course." Denver's Haunted Black. Bismarck's Religious Belief. Substances of Being. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—National Encampment. G. A. R. Man's Magnetic Influence over the Color of Flowers. Miscellaneous Advertisements.
- EIGHTH PAGE.—Two Excellent Mediums being Developed. A Curious Experience. The Spirit Committee. Aids to Earth Bound Spirits. The One Who Is. Miscellaneous Advertisements.

#### The Philosophy of "Mystic."

To the Editor of the Religio-Philosophical Journal:

In the above heading you will recognize the title of a German work, whereof I had made mention to you during our interview some few weeks ago. The article, which is an introduction of that work to the English speaking public so far as they will lend an open ear to the voice of one of their ablest Teutonic brothers, Dr. Carl du Prel, is already somewhat lengthy, and thus I let it justify itself without further prelude.

To coming generations the theoretical tendency of our modern thought to rejuvenate general metaphysics by a gradual incarnation of the same within pictorial but no less scientific systems, will have to serve as one great characteristic of no mean portion of intellectual, ethical and metaphysical achievements of the age. To them also will clearly appear in the light of history and empiric tradition what of the many and various hypotheses is actually based on a knowledge—intuitive or synthetic—of the Absolute, and thence partakes of the saving process of science. Not a small part of the merit will then fall upon the sages of antiquity, who without the aid of modern investigation had construed, or rather revealed systems of that lofty and still humble anthropocentric knowledge, which in my mother-tongue was best echoed in Meister Eckehard's and Kant's prose, in Goethe's poetry (Faust), and among the Anglo-Saxons in Shakespeare, to name at once the type of universal genius.

This knowledge, which in its very core is deeply religious, can alone speed the wheels of humanization in their destined track; it breathes and lives in all great religions of the world. Know thyself! The nearer this self-knowledge, practically systematized, approaches the Absolute, the less will it resemble that epidemic monomania as it characterizes the last quarter of the past and part of the present century. Individually—the more justly man introspects himself, the more modest will be his theories, and the more helpful and noble in his daily and hourly practice. Not to metaphysical towers whither the perspective of the world beneath is reflected in a distorted view, nor to saintly self-glorification, but to healthy, normal manliness and womanliness, leads that true metaphysics which prudently enters the aisles of the spirit through the mystic. "Die Philosophie der Mystik"—of "mystic," not of "mysticism" of the facts, not of the fabrics of scholasticism—such is the title of Dr. Carl du Prel's new work, published in Leipzig this year (548 pp.), the mere admiration of whose scholarly spirit led me to lay this sketch before you. The leading idea I laid down in the above passage and may be condensed into the author's own sentence of his preface, namely, that "our self-consciousness embraces not our entire Ego." At once, without having read the work, one must suggest that the author, being a German, should have to refer to Hartmann's concept of the Unconscious; and often he did, but the fundamental starting-point was the concept of the "psycho-physic threshold," as Fechner signifies the boundary line between the sensual consciousness and the transcendental consciousness. Thus the writer at once sets forth the doctrine-like, but nothing less than dogmatic theorem of the bi-unit of man—not, however, of body and soul, but of the self-consciousness person, which clings upon space and time and the transcendental subject, whose absolute nature is as yet unintelligible, but revealed in our mind's day-life as instincts and inspiration, in the night-life through sleep itself, dreams, hypnosis, clair-

voyance and clairaudience, as some of its modes of being now realizable. The quotations from ancient Hindu writings, from Bagavad-Gita, the Vedas, the Commentary of Sankara upon Brama-Sutra, etc., form a highly enlightening feature of the comprehensive work. Behold such as: "Mind—Purusha—is this All.... Whosoever knoweth this within the 'hollow' of his heart, he rides himself of the fetters of ignorance even here below." Or in the chapter, Dream, a physician:—"Whenever the soul enters that secret chamber wherein Brama dwelleth, then the body in its grossness must tremble and the soul with piercing eye glances through all this fabric which is the dwelling of the man. In his body he wanders about at his own will!" (Vedae.) There are also offered the most interesting incidents and cases pertaining to the history of hypnotism and somnambulism as recorded in the various archives of French and German writers. Nor has the author in his truly unbiased spirit disdained to occasionally insert passages from the Hebrew and Christian scriptures and foremost from the Gospel of St. Mark; and the very interpolation of the latter among the numerous brief adages of Hippocrates, Plato, Plutarch, Cicero, etc., clearly sets off the intuitional wisdom, so to speak, also of these sages, whose modest utterances embrace a world of thought and truth. Hence we justly wonder that, after the realization and frequent-rendering of the practical hints of mystic thinking, the world at large ever gropes in the dust before the gigantic Sphinx whose riddles are those of their own nature; but the very example of our author again shows what immense storehouse of inherited and self-acquired knowledge is needed to consciously replace that feeling of affinity to the Absolute which unconsciously turns the eyes of the devotee to the realms wherefrom he feels at liberty to imagine away the boundaries of space and time.

The most prominent chapter of the work is that treating of the function of memory; mental reproduction; the exaltation and abundance of memory during dream, hypnosis and somnambulism; memory in dying persons; the absence of recollection in somnambulists after awakening, the alternating consciousness, the associating of psychic states with ideas—all these facts in a masterly representation and illustration—had there to bear irrefutable witness to the truth of the transcendental nature of the man.

Reminiscence would be impossible without the existence of a psychical organ, which later in the course of the treatise for illustration's sake is further identified with dream organ, inner sense, transcendental consciousness; in brief, with the upper part of the transferable, "psycho-physic threshold." To arrive at a correct aspect of memory the author at the end of his chapter takes us through a condensed but most instructive contemplation of the phenomenon of forgetting. "Forgetting can not be the destruction of any one idea; for then reproduction would be impossible." The "footprints on the brain" of the "materialistic" philosophy are ably shown to be an illusion; there may be truly "material" symptoms answering to latent ideas, once clearly experienced, but they are at best symptoms—concomitant not conditioning. The "inner sense"—our better-self—must be one that possesses the inherent capacity of reproduction, and should the very idea of product, of original mind-image, have vanished? This organ has its centre "on the other side" of the diagonal; it pertains to the "Unconscious," being in itself ever conscious, perceptive of its own eternal existence, it is merely known to the "sense-consciousness" as something mysterious. To forget then means "to suffer a mind-image to vanish from the sense-consciousness and to commit it to the transcendental subject." Although the writer has not identified himself with any one school of philosophy, we may still be permitted to welcome the striking similarity of his world-aspect with that of the Harmonial Philosophy. His most severe chastisement of materialistic skepticism is agreeably modified by the reprehensible affirmation that "the abuses of psychic phenomena have occurred on this side of the line as well as on the other." From the dramatic division "of our day-consciousness" as appearing in the dialogues of dreams and the fundamental change of character and sentiment in highly sensitive persons during trance, we are led to conclude upon the unity of our temporal existence. "While dreaming we perceive occult bodily symptoms in the shape of separate objects, which then enter a certain relation to our transcendental subject; the deeper the sleep, the greater its diagnostic ability, but the less the remembrance of the dream." These ideas expressed and demonstrated in the chapter about "Dream" are again and again taken up during the disquisition upon memory and in the final chapter of "Mystic Psychology," brought to a grand application as to the immortality of the man.

In that chapter is also taken up the theory of evolution and its relation to transcendental psychology. While it is evident that man's intrinsic nature is that of the "Janus-face"—the writer lets us suggest—"Darwinism so-called is simply retrospective philosophy, utterly heedless of those abnormal rudiments in human individual life, which to honest investigation must be as valuable as the scanty fossils to paleontology." Man, although not merely subject to the foreign laws of selection, "is by no means stationary.... here rages another strife for survival, that of ideas, and the truer will survive." Socialism, which builds on the assumption,

that man has come to a "biological standstill," and hopes for a millennium no less poetical than the apocalyptic one, is shown to be a delusion. In this same delusion lived and died previous generations, who imagined "to stand upon the apex of the pyramid." Man is not a stationary type of creation; there is some higher purpose than to propagate our race; "true progress is not merely extensive,—it goes down to the deep!" This is shown in the passage on the metaphysics of sexual love, wherein the author says that "our earthly existence is a self-chosen lot." How can this be proved? Are we not born unconscious? No, distinctly no; for to be born unconscious would be the same as born dead. If we were born fully unconscious, fully passive, we could never attain to consciousness, never wax to be thinking, doubting, loving and hoping subjects. Thus the author tells us, that "while materialism, pantheism and orthodox dualism run into fatal contradictions as placing the origin of individuality at the moment of birth, the metaphysics of sexual love and the sublime mysteries connected therewith show the incarnate will of a transcendental subject." Here also Schopenhauer's view of the philosophy of the erotic impulse in man is corrected and his universal Will is shown to be insufficient to account for the aesthetic selection in individual love, for the teleological manifestations in the history of eminent men and women. "While in the animal world," says the writer, "the generative instinct, subsequently assisted by the struggle for existence, suffices to preserve the special type, perhaps to bring forth new species and families—the purely human impulse places the natural selection before the generative act and the more refined individual, the more 'specific' his or her selection in regard to the object of said impulse." The self-chosen incarnation of the pre-existing subject aspires as well "to the ennoblement of the race" as "the refinement of self" in the crucible of earth-life. The author, however, leaves it to us to suggest that there are, perhaps, endless varieties and grades of individual consciousness from our pre-natal, unremembered-existence, through our personification "in the flesh," our subjectification in the spirit, and up to our final existence in the transcendental, perhaps non-dimensional, world. No less miraculous than the phenomena of occult soul-life, the will-to-live, etc., are to the writer and certainly to each unbiased thinker the facts of—Genius and Conscience, "all of which emanate from the same source; the Unconscious." He finds it utterly illogical on the side of "materialists" to admire genius, to appear startled, for instance, "at the mental power of Kant more than at the gravity of the table whereon he sat!" In regard to Genius he further asserts that "all inspiration comes from the transcendental region; wherefore we can only reach our aesthetic ideal while seeking the welfare of the subject, not that of the person.... All in the inspirations of art and the voice of conscience our transcendental Ego speaks to us" (as persons). "The greatest passiveness of our sense nature effects the highest ecstasies"; i. e., the clearest inner awakening of the transcendental man. This truth was known to the Hindu of old, to the Hellenic sages, to the Stoic and Christian philosophers, and is to-day afresh revealed in spontaneous and artificial somnambulism, and even in "the instinctive seclusion from the world of changes as we perceive it in the artist, the poet, the thinker."

Before entering upon the question of the ethical value of mystic researches, let us see what final conclusions concerning immortality can be obtained thereby. The mere fact of immortality, the pure conception lacking all ideas as to the "How?" can be of no avail to science; hence we must look for somewhat more plastic illustrations. But first we have to banish from our minds the dualistic conception of matter and mind, body and soul, etc. Each one pair of these abstractions and the underlying concrete symptoms alike sprang from the "transferable, psycho-physic threshold of our being," and are images of our normal, every-day consciousness, which is both sensual and transcendental. We have seen that the phases of occult soul-life are "prophetic rudiments" indicating a higher sphere of existence in the beyond besides their biological suggestions. How then will "death" affect our absolute entity? "It can bring to maturity latent faculties by removing the person and its consciousness." Whither goes then the subject? To the "Beyond?" Yes and no; the "Beyond" is only on the other side of our psycho-physic threshold of perception and thus there is no more need of "going" to some far district after death than during trance. "Inasmuch as the transcendental subject dwells even specially in our earthly sphere, thus the transcendental world dwells in the world of the senses." Beyond that threshold exists no space nor time; this is geometrically depicted in the conception of the "fourth dimension," which is much cheaper to ridicule than to understand or even to try to understand. If our sense-consciousness hinders the knowledge of the Absolute, if our sense-perception and its primary modes—space and time—are modified by this fact, who will say that only by and within those limits the Absolute can be known; that but a modified conception of Being, such as the space—and time—world, the world of "three dimensions," is the final manifestation of the Absolute to the individual mind? Above this we find that "Kant justified the hypothesis of a fourth dimension philosophically, Gauss and Riemann mathematically and Zeilner cosmologically and with such

patronage it can well afford to dispense with the applause of the so-called enlightened world."

What now is Conscience in the light of "monistic" philosophy? To find the way of answering this we are pointed to the works of Schopenhauer and Hartmann. That Conscience can appear to us as some foreign Authority is analogous to the "dramatic division" of our being in dreams and trances. Have you, kind reader, never addressed yourself, while pondering over a problem of great moral import, in the second person? You were then always asking the "Unconscious" in a more or less prayer-like form to advise you, and the advice was always modified through the reaction of hidden ideas, which in themselves are reproducible separately forever. The Absolute, the "Unconscious," can only be reached by our earthly person and sense-life through the mediation of our transcendental self. Do you perceive how infinitely more valuable than "rationalistic" or even pantheistic cant is the ethic principle of systematic and normal self-introspection, which shows "that the categorical imperative 'Thou shalt' is the volition of our own selves?" Our character, even our life, are our work; only our present concept of "success" has not by far yet outgrown the barbaric shells of the age of chivalry. "Our earthly existence is a self-chosen lot;" without this, moral responsibility ceases to exist. After the doffing of this our "apparent mould" we shall be what through earth-life we have made ourselves; the means of masquerading shall have vanished, even those of self-deception. Through similar reasonings, perhaps less concrete, the author arrives at this conclusion: "Thus the design of biology and history coincides with that of our personal life, viz: The exaltation of consciousness in regard to intellect, aesthetics and religion. Materialism endeavors to subject physical misery through purely intellectual and mechanical refinement of consciousness, while the religions miss their own ideal as far as they ignore intellectual progress and narrowly teach the suppression of sin.... Our conception of man destined our whole religion and morality, and therefore we should diligently criticize our own reason before we criticize the world."

This review, in its short and abrupt manner can not possibly do full justice to the merits of the skillfully executed work. And be it said right here that for the sake of clearness and symmetry, we had even to omit one, nothing less than secondary tint of the "mystic" picture—the references to the possibility of inter-planetary intercourse, which in a previous book of the same author was considered scientifically, and is often resumed in the one before us. In toto, however, I will be justified while confidently laying aside the pencil from a likeness which is to the work proper, what a good woodcut is to the grand original or a faithful piano-fantasy to the oratorical or melodramatic. The "test-spiritist" will, perhaps be the least satisfied, while discovering that no allusion whatever is made to circles, séances and "full-form apparitions," though the author evidently endeavored to adduce all experiences in occult soul-life. But glance at the title! The philosophy of "mystic" of practical, monistic psychology can derive fruitful illustrations alone from "Autosomnambulism," clairvoyance and clairaudience. The knowledge "within the hollow of our heart, that Mind—Purusha—is this All" can only be obtained through our own individual efforts to live in close affinity to the Absolute; efforts, unthwarted by the selfish longing to meet "our" friends again. Each one therefore shall have to "work out his own salvation!"

150 Elliot St., Boston, Mass. F. W. OPP.

#### How to Aid the Masses.

A Solution by the Hon. S. B. Elkins of an Intricate Problem.

In speaking before the Alumni Association of the State University at Columbia, Mo., on "The Industrial Question in the United States," the Hon. Stephen B. Elkins said: Political economy not only fails to give us aid in the solution of this question, but has failed thus far to disclose to us the law governing periods of prosperity and depression in the commercial world. The ordinary remedies which it adduces—such as forcible division of property, nationalization of land, socialism and communism, as generally understood, furnish no relief for existing evils. In treating the industrial question it brings to bear only the stiff laws of trade, omitting any consideration of its ethical features. Some political economists advocate free commerce and foreign markets as the true remedy. England has free, the United States restricted, commerce. Yet in England commercial depression is greater and wages is 84 per cent. lower than in the United States. The State and the individual, I think, form the two agencies that can best be invoked in the attempt to solve the problem. Popular education would open the way to many practical reforms which now lie in the misty moonlight of theory. The State should constantly improve the civil service. Neither the President nor any other officer should undertake or be able to control the action of any political body. There should be restriction in the amount and reform in the methods of local taxation, which falls heaviest on the laborer, and often robs him of the ability to save from his earnings. Nearly all he earns goes for food, clothing, and shelter, the taxes on which are added as a part of the

cost which he has to pay. Legal restraints are needed against the holding of lands for speculative purposes, depending upon increased population and settlement to make them valuable. Lands so held and made valuable by what is called the "unearned increment" should be taxed higher than personal property or occupied real estate. All public lands suitable for agriculture should be reserved as homes for the people, and hereafter sold only to American citizens, or those who in good faith declare their intention of becoming actual settlers. Grants of land not earned should be forfeited to the Government. No public lands of any kind should be sold to foreigners or corporations controlled by aliens. Laws should be passed at once to provide for the better ascertainment and transfer of titles to real estate, which ought to be at least as inexpensive and as free from delay and difficulty as the transfer of any other kind of property. The delay and cost of legal proceedings are so great that they practically bar poor suitors from the courts of justice. The State should at once provide a remedy for this evil.

There should also be a better supervision of state and inter-state commerce, wiser supervision of banks, trust companies, and life insurance companies, and adequate measures for the establishment of popular savings banks in all parts of the country. Protection of American industry and American labor should be more wisely fostered and made more efficient. Pauper and contract immigration should be effectively prevented. Patent laws should be so revised that all the benefits which the inventor secures shall be within reach of the poorest citizen, with the least possible delay or cost, while the creation of oppressive monopolies, burdensome to the people and enduring for an unreasonable period, should be as far as possible prevented. The building of residences, whether in cities or in the country, should be regulated by wise sanitary rules. Laws should be passed to restrict child labor, to provide for the health of those employed in factories, to prevent the adulteration of food, and to compel shorter hours for labor. Overcapitalization of corporations, watering of stocks, speculation in products, by which they are prevented from reaching natural markets and rendered artificially costly, the people should take care to check by stringent legislation. Here, as in England, when food is dear both the death rate and crime increase. The creation of bonded debt by towns, cities, counties, and all other local governments, ought to be rigidly restricted, so that the unwisdom of to-day shall not burden the industry of to-morrow. There should be a department of labor and industry, presided over by a cabinet officer, whose special duty should be to care for the industrial interests of the country. They are certainly large and important enough to be under the care of a department and cabinet officer.

By these and other measures the people may be aided and their condition improved, and patriotism and loyalty encouraged. But the citizen should not be led to believe, and the rightly educated citizen will not believe, that the government can directly or indirectly relieve him from the necessity of labor as a means of support, or from the need of economy and self-denial as the best possible provision for his own future, and for the future of those dependent upon him.

#### Task of the Christian Evolutionist.

Speaking of Beecher's latest evolution, *The Christian Union* of the 4th inst., says:

"We suspect that the real objection to evolution as a theological theory is spiritual, not scientific or dogmatic. The great body of Christians found their religious faith personally upon Jesus Christ, and upon him not merely as the highest type of manhood, the supreme teacher, or the best manifestation of the divine character, but upon him as a divine and heaven-sent Redeemer or Deliverer of the race from its bondage and its burden. They believe thus in him with a faith which grows both out of despair if there be no such divine Deliverer, and out of the assurance of hope in and experience of present deliverance from the power and the dominion of sin. When, therefore, a religious teacher tells them that the human race never experienced a fall, that the fall has been up, not down, he seems to them to teach that there is no bondage or burden, and they know better; he seems to them to imply that there is no need of a divine Redeemer and Savior, but only of a continuous growing, bringing with it further ripeness, and they are sure that to them Jesus Christ is more than a mere means of development. Mr. Beecher has heretofore recognized the fact that evolution requires a new statement of the doctrine of redemption. We hope that he will meet the necessity in this course of sermons, for we are sure that he can remove the instinctive objection to evolutionism as a theory of spiritual life only by reconciling it with actual redemption as an experience in spiritual life. The problem of the evolutionist is to reconcile his philosophy of history, not with the first chapter of Genesis, but with the first chapter of the Gospel, and that is easy enough—but with the eighth chapter of Romans."

Statistics show that Southern prisons contain 15,000 convicts.

Mexico is making rapid advances in industrial pursuits. She has eight steamships which run 247,594 staples, and 2,748 power looms.



### *A Summary of Evidence Pro and Con.*

BY WM. EMMETTE COLEMAN.

CONTINUED.

DR. F. HARTMANN'S NARRATIVE.

This testimony of the doctor confirms the story of the Coulobombs, that they were Mad. E.'s confederates. What purpose could Mad. E. want with the secrets of strangers, and a knowledge of everybody's private affairs, except to impart them to Blatky, who could use this knowledge in her "occult" letters, etc., to the astonishment of the credulous investigators. Mad. Coulobomb was the analogue of the "capper" of the fraudulent fortune-telling "medium," who makes it a business to collect points and information concerning applicants to the medium, to be given to the latter as revelations from the Spirit-world. The doctor also tells us of Madame Coulobomb having a practice of obtaining money from patients under a pretence of clairvoyantly finding buried treasures for them. Mons. Coulobomb is called by Dr. H., "a ghostly looking Frenchman with the complexion of an ash barrel, to which is attached a black beard. While he speaks with you his one ghastly eye stares you out of countenance, while his other eye with characteristic politeness looks away."

Attention is invited to the following: Dr. Hartmann and the Theosophists claim that the rap-doors, sliding panels, etc., were made after Blavatsky's departure, in order to ruin her reputation. We are told that for three weeks or more, M. Coulobm was in undisputed possession of her rooms, including the "occult" room, and the people in the office were too busy to attend to the doings of M. Coulobm; and that during that time he was manufacturing the doors, panels, etc., in order to prove Blavatsky guilty of fraud and trickery. Now, in March when the Board consulted concerning the disposition of the Coulobms, and the first letter was received from Koot Hoomi, forbidding interference with the Coulobms, and directing that Mad. B. be conciliated, at that time, according to the Theosophists, M. Coulobm had been for three weeks "engaged in laying a mine for the destruction of Theosophy." And yet all that the Mahatmas (who certainly knew of the rap-doors, etc., being made in his own sacred shrine) "care to do was to interfere on behalf of the Coulobms, with a certificate of character." Not a word did he say of panels, rap-doors, or of the design of the Coulobms

[illegible][illegible]

The exposé of the Coulobms appears to have had little or no effect upon the deluded Theophists of India. Expressions of confidence in Mad. Blavatsky and of strong belief that the charges against her were false, the outcome of a "Christian conspiracy against the sect" and its founder, came thick and fast from the headquarters at Madras from the branch.

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**Horsford's Acid Phosphate.**  
IN SEASICKNESS.

S. S. PARKER, Wellington, O., says: "While crossing Lake Erie, I gave it to some passengers who were seasick, and it gave immediate relief."

Concluded on Seventh Page.

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CHICAGO, ILL., Saturday, June 13, 1885.

## An Authoritative Opinion.

Col. Ingersoll declares that, in his opinion, all the so-called "physical manifestations" of Spiritualism are fraudulent performances.—*The Index*.

It is well that Brother Ingersoll has expressed his opinion. There is nothing like having the opinion of one who is competent. And who more competent than the god father of the plumed knight? Few are envied with more of the strictly physical than is the Colonel; what he don't know about the normal, the abnormal, the possible and the probable manifestations of the physical may be said to be not worth knowing. The work of securing a consensus of the competent would have been incomplete but for his opinion. If any there are so foolish as to question Ingersoll's competency, let them reflect upon his qualifications before expressing an opinion.

L. H. FICHTE, the German philosopher, after long and patient personal observation and experiment testified to the reality of the physical manifestations of Spiritualism and said, "I feel it my duty to bear testimony to the great fact of Spiritualism." But then, what is Fichte's testimony worth, when as a matter of fact he had wholly discredited himself for a witness by actually investigating the subject. A knowledge of what one is talking of is, in the matter of Spiritualism, enough to establish his incompetency in the minds of such men as Ingersoll and Talmage.

PROF. DE MORGAN, President of the Mathematical Society of London, says:

"I am perfectly convinced that I have both seen and heard, in a manner which should make it impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

A man may know all about mathematics, but if he has never put his knowledge to such practical use as figuring up the sum necessary to meet the expenses of a political campaign, he is unfit to express an opinion on Spiritualism; hence Prof. De Morgan's testimony must be thrown out.

ROBERT HARE, who knew enough to be Professor of Chemistry in the University of Pennsylvania, spent years in studying these physical manifestations, bringing to their investigation the methods of a mind rigidly disciplined to accurate observation, and each year finding more striking evidences of spirit agency. Though an eminent chemist, Hare never lived in Peoria where from so-called "distilled millions of spirits of 'O-be-Joyful'"; he never practically tested the eloquence-inspiring force generated in the mills of that town; he never discovered and developed the latent potencies of corn juice; and therefore failed to fit himself as a witness concerning the power of spirits to move objects and produce raps." His testimony stands for naught beside that of an old Peorian.

Speaking of the phenomena of Spiritualism, PROF. CHALLIS, the late Plummerian Professor of Astronomy at Cambridge, has put himself on record thus:

"In short, the testimony has been so abundant and conspicuous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

On its face, and to the unsophisticated, such a statement carries weight. But Challis's evidence don't count with one who has successfully defended a poor persecuted star router; who has washed Dorsey white as snow, as if were, and sent him off to New Mexico to dwell in peace with gentle lambs, fair kine and others of his kind. Such an expert judge of human testimony is not to be fooled by men like Challis.

LORD BROUGHAM says: "But even in the most clouded skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is modern Spiritualism." To which Ingersoll would probably reply: "I'm not to be bluffed by any blanded English nobleman; let her rain! paddle your spiritual ark around where those blanked fools are waiting!

I'll take my chances along with Dorsey and the heifers."

CAMILLE FLAMMARION, the French Astronomer and member of the French Academy, says:

"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation, provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

"O blank! Camille," replies Ingersoll, "don't give us any more such provender; it may do for you frog-eating chatterers but is too thin for us. In the star line of business, I grant you are posted—I know something of star routes—and if you were to tell me you had put Mercury in the Big Dipper, poured in ether, stirred the dish with the tail of a comet, then saddled the Great Bear and ridden into the Milky Way, to skim off cream to make the decoction smooth, I hope to be eternally blanked if I wouldn't swallow the yarn without a wink; but when you try to play the Spiritualist racket on me, you are betting on the wrong horse. SIMON NEWCOMB and the rest of us managers of the star business in this, the grandest, most glorious, bravest and most prosperous, but unfortunately not yet the most Godless nation on earth, have decided that ghosts can't be investigated; we don't propose to arbitrate or abdicate; so glorify your lilies as much as you please, but deny not the stars and stripes."

"That the phenomena occur, says CROMWELL F. VARLEY, F. R. S., there is overwhelming evidence, and it is too late now to deny their existence."

"There's where you are mistaken Cromwell," says Ingersoll. "I haven't plead cases in all the courts of this Great American Nation, from the humble Justice shop over the unpretentious beer saloon in a prairie town, up to the Supreme Court at the Capitol of my native land—the land I love, and for which I would have bled had I not surrendered—I've not done all this, I say, without having learned a trick worth two of yours; and I affirm, honor bright! that it is never, no, never, 'too late to deny.' Look at me! I am a living refutation of your assumption. I've grown rich in denying. Yet I did not take up the vocation of a professional platform expounder of the ethics of negation until rather late in life, as life averages. 'Too late to deny?' Never, Sir! Never! Before I grant your assumption, may I be burnt to ashes, and the ashes scattered to the four winds of heaven; and may the vital spark which now supplies the fires of my disputation be transformed into nerve food for a total abstinence, prohibition preacher; enabling him to be elected as a Democrat to rule over the 60,000,000 of white, black, red, yellow and brindie men women and children who are toiling through summer's heat and winter's chilling blasts to make this country blossom as a rose, from the sterile rocks where the Puritans first cursed America with their presence, to the golden gate from whence the sun takes his temporary leave of us as he strides on to warm the leprous blood of Sandwich Islanders and stir into activity the almond-eyed millions who revere Confucius, that man of blessed memory."

Some years ago the London Dialectical Society appointed a committee to investigate spirit phenomena. After a long and exhaustive investigation, this committee summed up the result in their report as follows:

"1. That sounds of a very varied character, appearing to proceed from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. 2. That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force by those present, and frequently without contact or proximity with any person. 3. That these sounds and movements often occur at the time and in the manner asked for by persons present, and by means of a simple code of signals, answer questions and spell out coherent communications."

The Dialectical Society should forthwith summon its committee and order a revision of the original report, with instructions to make it agree with Col. Ingersoll's opinion. The various psychical research societies of Europe and America should at once cease from their useless labors. Col. Ingersoll's opinion puts all controversy at rest.

## Wm. E. Coleman and his Work.

At the semi-annual meeting in Boston on May 6th last, of the "American Oriental Society" (of which Prof. W. D. Whitney, Philologist, of Yale, is President, and Prof. C. R. Lanman, Sanskritist, of Harvard, is Secretary), on motion of Prof. Lanman, our contributor Mr. Wm. Emmette Coleman was elected a corporate member of said society. Mr. Coleman has also been recently chosen a member of the "Pall Text Society," which is composed of the leading Buddhist scholars of the various countries of the world, with headquarters in London, and was founded in 1882 for the publication of correct texts of the Buddhist sacred writings, in the Pall language, with translations, etc. A large portion of the Tripitaka or Buddhist Bible has never been published, and only a small portion thereof has ever been translated into English or other European languages.

Among the philologists, Assyriologists, comparative theologians, etc., to whom Mr. Coleman has sent copies of the JOURNAL containing his various essays, archaeological, philological, etc., is Dr. C. P. Tiele, Professor of the History of Religions in the University of Leiden, Holland, the headquarters of the theological rationalism. Dr. Tiele, who proba-

bly has as extensive a knowledge of all the religions of the world as any man living, acknowledging receipt of Mr. Coleman's articles, has recently written him as follows: "You have a hard fight against self-conceited ignorance and prejudice, but you fight it manfully and indefatigably, to which a sound judgment, a clear insight into the pending questions, and an extensive reading enables you. With thorough sympathy and reiterated thanks."

We learn that Mr. Coleman is now engaged in writing a sketch of the more important of the so-called heathen religions, ancient and modern, for a forthcoming work, to be issued in the fall, treating of the various phases of religion in the world, including Spiritualism, Materialism, Ingersollism, as well as Christianity in its variant sectarian divisions. Mr. Coleman informs us that he intends that his portion of the work shall embody, in plain simple language, a condensed summary of the essential elements of the heathen religions, including the latest results of scholarship in each branch of the subject, a veritable *multum in parvo*.

## A Man Reads Print by the Sense of Touch Alone.

The following remarkable incidents in connection with the experiences of Harry Leibfried of Emporia, Kansas, are condensed from the account of his case as given in the papers of that city. On Tuesday evening, March 31, Harry returned to his home at 10:30, complaining of a "terrible headache." On entering the house, he laid down on the lounge, and in five minutes was wholly unconscious. Dr. Parr was at once called, and found him both unconscious and completely paralyzed. His breathing was a mere gurgling sound in the throat, and death seemed imminent. He remained unconscious until the next Saturday, April 4, but had regained some use of the right side, the left continuing in a paralyzed state. He could not see, hear or talk. Sunday, the 5th of April, he began to eat heartily, and on Monday the 6th, he indicated by signs that he wanted to write, and on giving him a slate and pencil, he proceeded to give directions about his business, his mind seeming to be quite clear. His appetite was then good, and has continued so up to the present. He is free from pain, and says he is in good spirits, and believes he "will be all right in due time." While he has about fully regained the entire use of his body, except his left arm, he is still totally blind and deaf, and cannot speak a word. He can, however, distinguish daylight from dark, and can see the dim form of an individual close to him, but cannot tell one person from another by sight. His wife communicates with him by writing with a blunt pencil in the palm of his hand. But now comes the strange, almost incredible part of the story.

The tactile sense has become so highly exalted, by reason of his peculiar condition, that by passing the finger tips of the right hand over the letters he can readily read the ordinary head-lines and advertisements in a newspaper. He succeeded in reading types as small as pica, with a little difficulty, but the larger type were of course more easily read. Having had sole and entire charge of the case, Dr. Parr has watched these strange feats with profound and increasing interest, not only in a pathological and therapeutical sense, but in a physiological and psychical point of view as well. He barked him "Puck," No. 421, and he read without much difficulty all the advertisements on the last outside cover page. He then gave him "Puck," No. 422, and he easily read "consistent civil service reform" at the bottom. Then, after carefully examining the picture of Cleveland, he took his pencil and wrote, "that feels like Cleveland." He will write a line clear across a very large slate, then return and feel for the "l's" and "t's," dot the one and cross the other without making any mistake. One night, when it began raining, he turned around, put his fingers against the wall of the house, and then wrote: "It is raining, for I feel it." After awhile, he put his fingers against the wall again, and wrote: "It is raining harder."

## A German View of Protestant Labors Among the Heathen.

The St. Louis *Anseiger des Westens* presents some startling statistics with reference to the "success of missions." It appears therefrom that in Northern Germany many pious old women are knitting year in and year out woolen socks and jackets for the Hermannsburg Mission to prevent the poor Hottentots from freezing to death in the Arctic climate of Southern Africa and to induce them to abandon their fig-leaf costume. A good deal of money is collected besides, and every Hottentot converted costs several hundred marks. Yet his conversion, as a rule, does not amount to much. The English and American missions are spending millions annually, yet they cannot boast of any considerable success. In San Francisco, for instance, they have a society for the conversion of the Chinese, which costs a great deal of money, still but very few of the almond-eyed heathens have joined the Christian Church, and those who have are with very rare exceptions the worst hypocrites and generally go straight from the Sunday-school to the gambling-house or the opium-den. But the most expensive business is the conversion of Jews. The society which has undertaken the difficult task of christianizing the sons and daughters of Israel has its principal seat in London and enjoys an income of about \$175,000 annually, and most of this money is spent in London. At the annual meeting held a few weeks ago the agents reported the conversion of twelve

Jews and expenses amounting to \$14,583 for each convert. It is a very curious fact that the Catholics have far better success in proselyting among the Jews than the Protestant sects.

## The Cholera.

It is said that Dr. Ferran, an eminent Spanish physician, has made many experiments on men and animals, which lead him to state that inoculation by the bacillus, as prepared by himself, can produce the death of animals with every symptom characteristic of cholera, and that the inoculation of human beings creates symptoms identical in their nature, but with less intensity and no fatal results. The inoculation is generally practiced upon the lower part of both arms. In two or three hours it produces local irritation, difficulty in moving the limb, and dull pain. After about four or five hours the pulse rises to 114, and even 120, and the heat of the body to thirty-seven and forty centigrade. The person thus inoculated feels languid, shivers, loses appetite, and suffers from nausea, diarrhea, cramp and sleeplessness. After twenty-four hours these symptoms abate, and they generally disappear in forty-eight hours. All successive inoculations, even to the extent of eight cubic centimetres of virus, prove utterly harmless both in adults and children. In animals, after inoculation, it has been observed that successive and larger doses of virus, introduced by inoculation, also prove harmless, whereas these same doses produce death with choleraic symptoms in any animals not previously inoculated. Dr. Ferran has also observed that the local symptoms resulting from inoculation seldom vary, whereas the general symptoms vary according to each case. Not a single case has occurred in which successive inoculations in men or animals have caused death. He has tried his experiments on himself and other medical men, and on hundreds of believers in this preservative. He thinks himself, therefore, justified in expecting from these inoculations the same results as have been obtained from inoculation in small-pox and carbuncle. The Madrid Academy of Medicine sent down a commission of medical men, and their report is highly favorable to Dr. Ferran's experiments. Foreign scientific and medical societies and surgeons have taken great interest in these experiments, and have congratulated Dr. Ferran, and the Spanish government has appointed four eminent surgeons as a commission to investigate his system of inoculating human subjects with cholera microbes.

## News from India.

In the May number of *The Theosophist*, published at Madras, we find the following under the head of "Personal":

"Mr. George Chalmers writes to us from America that he has joined the Theosophical Society and intends to devote his whole time to the promotion of its objects."

Among other passages from Mr. Chalmers' letter *The Theosophist* quotes this: "We see in Theosophy the one thing needed in this country." As Mr. Chalmers in another passage speaks of himself in the first person singular, it may be supposed that when he says "we" he means to include Anna Kimball, whose soul is just now pining to paint the country a genuine Theosophical tint. People there are in various parts of America who have mistakenly supposed that Chalmers was trying his hand at preaching Spiritualism; let such people learn the news which comes directly from Chalmers via India, that he is devoting his whole time to advancing the business of Koot Hoom & Co.

The latest crotchet of the religious gymnast, is the publication of a paper in California to be called *The Gnostic*—Theosophical for *No Stick*, in this instance—and the firm of Kimball & Chalmers awaits subscriptions.

## Advocates the Good and True.

Mr. M. B. Dodge, an active member of the San Francisco Society ministered to by Mrs. E. L. Watson, in the course of a business letter writes:

"I take great pride in your paper, because when I send it to my friends, I have not got to transmit therewith a letter saying that I endorse nothing in it that I do not mark. With your paper I have not got to take that trouble. I feel that we can call the JOURNAL our official paper, for it advocates the good and true."

Any physician who don't realize in this highly enlightened age, that what is known as mesmerism is a scientific fact, should at once be regarded as a genuine laggard, destitute of that mental activity requisite to keep him abreast of the times. The members of a Committee of the Chicago Medical Society, who have been investigating certain indirect charges said to have been made against Dr. Charles G. Davis, arising from his lecture on Hypnotism, and experiments that followed, wherein he was grossly imposed upon by his subjects, claim that they "do not know that mesmerism is a scientific fact," hence by their own admission are ignorant of a subject that gained a foothold in the time of Mesmer, and which has vigorously maintained it ever since. Dr. Davis, however, believes there is a scientific fact in mesmerism, or what is often designated as hypnotism, is liberal in thought and eclectic in practice. It is said that he realizes \$30,000 a year from his profession alone, which shows conclusively that believing in mesmerism as a scientific fact, is not injurious financially.

Mrs. Hannah Sparrow, magnetic healer, will in a few weeks visit South Haven, St. Joseph, and Ann Harbor, Mich. She can be addressed at South Chicago, Ill.

## GENERAL ITEMS.

Dr. A. J. Fishback is to deliver a series of lectures at Worthington, Minn.

The Spanish Government has granted permission to physicians to inoculate people with cholera virus.

In a fit of religious mania a recent convert to Adventism in Erie, Pa., shot himself dead June 3rd, thinking his soul was irretrievably damned.

The Rev. H. L. Stanton, who sacrificed his life lately to the "faith-cure," refusing to take material remedies for fever, was a brother-in-law of Elizabeth Cady Stanton.

Geo. H. Brooks is engaged for the month of June for the society at Geneva, O. His P. O. address is box 54. After June it will be No. 124 Charter street, Madison, Wis.

"The Chisel Can't Help Her Any," the inscription on a stone to his mother's memory erected by a pious and philosophic resident of Duxbury, Mass.

We have received "Beyond the Valley, a sequel to *The Magic Staff*," by A. J. Davis. Price, \$1.50, postage 10 cents. For sale at this office.

The Tail of the Devil, the Fountain of Love, Little Hell, the Spirit of Purity, the Triumph of Dynamite, the Balm of Sorrow, the Tempest of the Soul, and the Flight of Time are saloons in the City of Mexico.

A Catholic priest at Milford, Mass., refused to open the cemetery for the G. A. R. Post to decorate Catholic soldiers' graves. The members of the Post cleared the fence and decorated the graves, but the barlands were afterwards destroyed.

Mrs. Phebe Bartlett, living at LaSalle and fifty-ninth streets, Englewood, was found insane in Judge Prendergast's court and sent to the private asylum at Batavia. She is about thirty-four years of age. Her insanity is attributed to religious excitement.

Walter Howell, inspirational speaker, will lecture before the People's Society of Spiritualists in Martine's Hall, Ada St., near Madison, next Sunday at 10:45 A. M., and 7:45 P. M. Morning, "Questions and Answers." Lecture in the evening.

The British company of Old Testament revisers originally numbered thirty-seven persons, and represented the best biblical scholarship of the country. Of these, nine have died since the work began. The Old Testament company in America numbered fifteen persons, of whom two are now dead.

On Friday evening, May 29th, Mrs. Isa Wilson Porter held a séance at 213 West Madison street. She gave an exhibition of her power to handle, and also to apply to her face, a hot coal-oil lamp chimney without suffering any inconvenience therefrom. Isaiah Rogers, who was present during the experiments, writes: "At the conclusion of the exhibition the committee carefully examined the hands, wrists and face of Mrs. Porter, and reported that they could see no evidence of burns."

Dr. J. K. Bailey has been speaking and healing, since his last report, at various points in Pennsylvania and New Jersey, including Harrisburgh, Philadelphia (Temple Society), Carversville, Bucks Co., and Thompsonville, Pa., and Hampton, N. J. He desires calls to lecture and heal. Address him P. O. Box 123, Scranton, Pa.

Though the past year has been one of unusual business depression, the American Home Missionary Society at its Saratoga annual meeting reported cash receipts to the amount of \$451,767.66, an increase of \$67,000. The Society has kept 1,447 field-workers employed. When it is remembered that the A. H. M. S. is only one of many of the active auxiliaries of Christianity, the vast sum yearly expended and the zeal put forth may be more fully realized. There are lessons for free-thinking people to learn of their Christian neighbors, and one of them is that of liberal giving.

Mrs. S. F. Pirnie of 523 West Van Buren St., Chicago, has steadily and quietly pursued her vocation as a healer and a medium since she came to the city, until she has created widespread interest in her work, as well as high esteem for her worth as a woman among all who have been so fortunate as to make her acquaintance. Mr. Pirnie is a gentleman of wide information, sound sense and good judgment. Together Mr. and Mrs. Pirnie have journeyed through an honorable career and are still in robust health, though, quite past middle life.

On July 1st will be issued from the press of Craig & Barlow, 170 Madison St., Chicago, a large work, entitled "Fifty Years in the Church of Rome," by the venerable Father Chiniquy, who has spent many years of his life in its production. It will be the most comprehensive presentation of Romanism, in all its aspects—civil, social, and religious—heretofore published; and contains facts of thrilling interest to all lovers of liberty. It will be sold by subscription only. Price \$5.00.

George T. Gould, D. D., has organized an "Independent Temple," as a place of worship for all strangers coming to Las Vegas. The services are held in the Opera House. The object of the new society is "to make better men and women;" its creed, "the Bible, which each must interpret for himself." The members pledge themselves to do all the good they can and as little harm, both to themselves and their fellow men. The motto of the new society is, "Whatever ye would that men should do unto you, do ye even so unto them." No party lines, no sectarian watch-words, and no theological tests are to be recognized.



FOR SALE, WYOMING AND NEAR, BY THE UNITED STATES  
FURNISHING BOOKS, CHICAGO



## Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

For the Religio-Philosophical Journal  
Who Dost Call for Leonore?

A VOICE FROM THE DEEP.

Who dost mourn as dead the living?  
Who dost call for Leonore?  
Hark! methinks the voice is giving  
See-nymphs tales of earthly love;  
'Tis the wailing; lo, the weeping!  
Ah! it is an earthly woe;  
Mourning those at peace asleep  
In the silent sea below.

Come, my darling! come, my love!  
Mourn not Leonore as dead.  
Thou' the waves hold court above her,  
As they do the woe and wail;  
Bodies are but bodies;  
Where the soul abides a day;  
Come and see how sea-nymphs gilded  
And festooned this house of clay.

In the branching beauteous coral  
Whence sea-weeds swing and swing,  
See the faint bloom as floral  
As a garden's offering;  
Lo, sea-comets, in their motion  
With their flaming trains pass by;  
Suns and stars that light the ocean,  
"Blazing in the watery sky."

Love dost quicken yet my spirit  
As it did in days of yore,  
And in thy heart to cheer it  
In the name of Leonore;  
Love can dive within the ocean;  
Love can sail the lightest air;  
Time or space, event, emotion,  
Cannot bound it anywhere.  
Center Point, Iowa.

G. L. WILSON.

### Does Virtue Pay?

In a three column contribution to *The Index*, under the above title, the accomplished essayist and author, F. M. Holland, concludes as follows:

"Practical training will make even stupid people useful members of society, provided they are not incurably vicious. I think I have read that

"It takes, as a general rule,

At least half a century to be wholly a fool."

Nothing does more to encourage lax conduct than preaching impossible principles. This is particularly true of self-sacrifice, as it is usually taught and as Floupien practiced it. He was really too unselfish to be highly virtuous. No one has a right to sacrifice his own happiness except to increase that of some one else. Herbert Spencer shows that, if we all thought only of making sacrifices, there would be no one to take them, and social progress would be at a deadlock. The actual result of the conventional demand for sacrifices is that some are constantly making them, and others are accepting them without giving any return. But making sacrifices involves not only physical, but intellectual loss; and receiving them without return is morally degrading. If every one were either offering or receiving sacrifices, we should have one-half of the world ruining itself, physically and intellectually, in order that the other half might be ruined morally. Somewhat of this nature, though not to this extent, is the result of women's generally obeying the pulpit injunctions to self-sacrifice, which men usually disregard. The result is that women are usually in bad health, while men remain self-indulgent and oppressive. Wisely did the suffragists vote, eight years ago, as recently mentioned in *The Index*, that the lessons of self-sacrifice taught to women by the Christian Church have been contrary to the duty of self-development and the progress of the race. I do believe in self-sacrifice, but only when the general welfare is the object. We are to find our own highest happiness in that of our neighbor, and we are also to remember that one of the surest ways to make others happy is to keep so ourselves. Universal welfare is the true standard; and among the means to realize it are self-culture, respect for others' rights, and due use of all opportunities to promote our own happiness without diminishing that of any one else. Such virtue does not go without reward.

### A Roman Catholic.

To the Editor of the Religio-Philosophical Journal:

Some months ago, if I do not greatly err, I read in your JOURNAL, a communication from a Catholic. I can't understand it, and would be pleased to have some one explain, how one can be Spiritualist and Catholic at the same time. Though, for that matter, I might be equally puzzled in reference to Methodist-Spiritualists; for the cardinal doctrine of all the orthodox is that Jesus was and is emphatically, God, the creator of the universe—"born of the Father before all ages."

Upon a time I was a devout Catholic, and before I was acquainted with Spiritualism, literature—I have no other acquaintance with the system—I was accustomed to "think and to say that I knew the Roman Catholic Church to be the one true Church of God. In this I was not peculiar. You can find multitudes of Catholics who habitually affirm not simply that they believe that Catholics have the truth, but that they know it. Why others are ready thus to affirm, I know not, but I suppose from the same reason. "I was that, in the practice of Catholicism, I often had sensible evidence of supernatural or preternatural interference. Phenomena of various kinds presented themselves to me—not in periods of great excitement merely, but when I was coolly, earnestly praying or meditating. The phenomena were such as you find frequent mention of in Catholic books. I read the books of the Spiritualists, and I read the books of the Catholics; and as proof positive of the truth of the Catholic claims; but all such conclusions are dispelled by the more marvelous nature of the phenomena of Spiritualism. If the phenomena of the Catholic religion prove it divine, what are we to say of the still more marvelous phenomena of a system, most of whose adherents emphatically deny the cardinal dogma of Catholicism, viz. the deity of Jesus? This is why Catholics are so bitterly opposed to Spiritualism. Their phenomena, their "miracles," are sunk in insignificance by comparison with phenomena of the same nature, but immensely more marvelous.

As I wrote above, my acquaintance with Spiritualism is literary. I have yet to hear the first rap, or see a table move, or a ghost smile.

J. A. GOREE.

### Tests of Spirit Presence.

Lucian Prince, who has devoted the best years of his life in trying to ameliorate the condition of animals in the course of transportation on the cars, lately had a sitting with Mrs. Kate Blade, 447 W. Madison St. When he and Mrs. Blade went into the latter's room for a private sitting, on taking up the state, there was found on it the following message written with a lead pencil:

"I could not wait; cheer up, father; all clouds are passing—ALICE."

Alice was his spirit daughter, and seemingly impatient for him to appear, she had written the message. Mrs. Blade did not know that he had a daughter Alice. Mr. Prince was much pleased with this exhibition of spirit power. He then received several messages from his other children, whose names Mrs. Blade did not know.

It has been found that puppies brought up under different colored lights have had strikingly different characteristics developed. Red puppies were found to be particularly devoted of pugnacity. Blue did not conduce to sweetness of disposition, while green was found to be the most educational color of all. Verdant green puppies exhibited extreme liveliness, cheerfulness and playfulness, accompanied by ease and gracefulness of motion, and were invariably good natured and kind. Green glass in place of blue panes is recommended for the nursery.

It is officially announced that the epidemic of trichinosis prevailing from September to December last in the district of Magdeburg, Germany, resulting in 400 cases of sickness, and which alone cost the State 100,000 marks, was caused by a single pig. Careful investigation proved that death was in every case due to eating the flesh raw.

## The Future of Modern Spiritualism.

For the Religio-Philosophical Journal.

BY CHARLES DAWHARN.

No. 5.

The future of modern Spiritualism means to man on earth even more than we depicted in our last article. The discovery that man passes to spirit-life unchanged, means that we are all the time manufacturing our own spirit surroundings. Every religious sect; every phalanx of scientists; every man and woman, collectively and individually, is in close association with the spirit sphere to which he or it belongs. Psychometric affinity is the law of intelligence. In other words, in whatever direction you would work or think, your power is multiplied by invisible forces that represent men and women who think and feel as you do; and the smallest sect grows into force in the next life, if you keep its numbers growing by mortals dying into its membership.

In earth-life we are forced by struggles for existence into experiences that mean mental change, whereas in the next life man may worship a narrow idea to all eternity, unless he has within his own soul a desire to "move on." So we see that the future of Spiritualism means the development of a great power in the spirit-world. Truth-lovers on earth are thus building up a grand intellectual force in the higher life that increases in just such proportion as the ignorance factories run by the priest-hood lose power to keep their machinery in motion. By this action and reaction we give to our spirit friends a harmony with the mortal, through which they can show us what spirit power really means; for it will mean, in the future, everything of which mortal man may dream, save cruelties such as the Church manufactures to keep him from the activity of a true manhood.

Suppose we conclude these articles by a glance at our duty for to-day, if we would have Spiritualism do for us some little of that which it will surely do for our children. Earnest souls are calling us to a national organization as necessary to our growth and safety. What is there to organize in Spiritualism? As a fact it is a new life and a new death. All hail to the grand truth. Give welcome and aid to the spirit-world as a business arrangement to manifest the fact of spirit-return; but stop right there. Don't dream that you can turn one of nature's facts into a religion or use it to bolster the decaying superstition called Christianity.

This sublime fact, standing by itself, proves immortality and nothing else. Yet to numbers of men and women claiming common sense, it seems to represent the all of life that has value. Just as the most uses the bright light only to burn his wings, so do these fascinated mortals hover round, seeking test after test, and in eager insatiable quest after phenomena. Let us remember that teachings from the spirit-world are largely echoes from the life around us to-day. The Cardinal will have as zealous a spirit-friend of his soul as will Robert Ingersoll or Brother Talmage. That means that you and I are in no whit changed by this new truth. We must choose between doing our own thinking and having it done for us in days of yore. It means that the spirit-world necessarily sees mortal surroundings less clearly than do you and I, so that we must solve our own problems and do our own life work. In what respect we are to be different from Spiritualism work out for itself in our own lives, any different result from that of the Chinese faith? That must depend upon the activity of our own intellect; and the extent to which we break loose from the superstitions of our sires. And this leads us to the all-important thought of these articles.

Spiritualism is a lantern for us to carry through the dark night of life, without it we have nothing to guide us but the assertions of priestcraft, and our own hard won experience. We grasp the friendly lantern, and for a short distance around us we can see the true situation, and rest upon personal knowledge. But if we stand still, so does the lantern we carry, and we learn nothing as the broad expanse before and around us. The Chinese and the savages stand still, and learn nothing of the day, the sorrow or to-morrow and the day after. So the future of American Spiritualism will be that of its believers. The truth will remain. The use to be made of the truth will determine its value to you and to me, therefore I protest against all crystallization, whether under the name of organization, or in any form whatever, beyond that of business arrangement, just to manufacture lanterns for world-wide use. No church, no creed, no God, no Jesus, must hold this light stationary for a single mind, or the future will, of a certainty, be Chinese and savage. Nothing should bar its use by a single mortal. It is constant movement of the light that the world needs. It is not a light-house lantern—a flash for the harbor of safety; but like the sun over valley and mountain top, every hour light flowing into a region that before was dark.

So our thought is, that the future of modern Spiritualism depends upon the use to which we put it. If we darken it by creed and dogma, and bedaub it by a blind sanction of possible fraud, it will continue to be counted as first cousin to the prestidigitator, and live on in its dead and alive life of to-day. But I cannot say, I will not believe it. Presently it is great nation will draw to the knowledge that Spiritualism, stripped of all humbug, superstition and bigotry, is just a simple truth of nature that can be put to practical use in this work-a-day world of ours. It will recognize that nothing is lost; and, therefore, the individual experience that seemed buried in the casket, must have an eternal existence and a boundless growth.

Now, if we call it thought that the sensitive mortal may voice that hidden knowledge; and presently the thinkers everywhere will recognize the universal rule that the use of tools must be the first thing learned by the mechanic. Then he will begin to study mediumship so carefully and scientifically, as to achieve results impossible to us to-day. With pupils educated for use, each in a great department of knowledge, the world will get to know what inspiration is to the human brain; and when the truth-seeker of to-day shall combine the knowledge he can gather for himself, with the knowledge he may absorb from his co-laborers in the land of the invisible, then will the truth of immortality and spirit intercourse become a mighty lever to human progress. And this in my judgment is the future of "modern American Spiritualism."

### Some Excellent Tests Through Mrs. E. A. Martin.

To the Editor of the Religio-Philosophical Journal:

In March last I wrote to you in regard to the wonderful tests given through the mediumship of Mrs. E. A. Martin of Oxford, Mass., and now for the benefit of your readers I call your attention to some of them. In my first communication which I sent on February 22nd, there were three questions, two of a business nature. One was:

"Please tell us who answers these questions, or how is it done?"

The two business questions were answered correctly; that is, the controlling intelligence who answered, knew what the questions were, called names and giving the character and business details of the parties, etc. The answer to the other question, as given above, was:

"These questions are answered by the spirit guides of Mrs. E. A. Martin."

The following question, enclosed in an envelope, was answered as follows:

"Is it one dollar note? Please tell the number, serial, etc."

Answer:—These figures appear. We do not understand them. They are 51493618. B. 1880?"

This was correct.

Then three questions were presented, sealed, two of a business nature. The answer to the third question was:

"Promissory Note, serial 1880; C. number 16837443."

This was correct. The envelopes, besides being sealed, were stamped on a Singer sewing machine, so that it was impossible to get them open without showing signs of being tampered with. The envelope of the one containing the \$5 note, after being stitched, had unrolled placed around it, and was then put into another envelope, and sealed with sealing wax, and stamped with a private seal.

There were five or twenty friends who have written letters, containing questions, and sent them to Mrs. Martin, and all have been answered correctly. Mrs. Martin is a stranger to me. I have never seen her. I have sent sealed letters for answers to Mr. Mansfield and five or six others, but Mrs. Martin is the best of all. She is moderate in price, and if the questions are not answered, or if not satisfactory, she will refund the money.

New York City.

E. TERRY.

Edwin E. Hand writes: I cannot do without the JOURNAL and its pure doctrine.

## A Phantom Engineer.

Come Back from the Grave to Save a Train—Jim Pace's Ghost Story.

It's only a ghost story. Jim Pace told it one dark night to a little crowd that gathered in the round-house. Jim's a veteran of the rail. He was seventy-two last week, and has pulled a throttle as many times as any living man. "How he used to make old Six walk" is the common expression wherever Jim's name is mentioned in a crowd. He loved the engine better than anything in the world, and it nearly broke his honest heart to give her up. Jim never had an accident, but that wasn't his "fault," he always said. "It wasn't me that missed 'em." It was old Six. She wouldn't ever go into the back end of a train of the blackest night an' all lights out. You couldn't drive her. Couldn't git 'er nigh 'er broken bridge or trestle or without 'er.

Jim never got any further with his explanation until that night at the round-house when some of the boys begged him to tell them why old Six wouldn't get into trouble.

"As I've got the track, boys," he began, "I don't min' tellin' yer jest why. Reckon y' all know I look to drivin' with Dave Griffin, an' I all know about 'er engine I learnt from him. He was a first class driver, an' I knowed it. I lost the best friend a boy ever had. Lost, did I say? No, not lost, but—"

He looked out into the night and the little audience waited for him to finish the sentence. But he went on anew.

"I worked mighty hard an' faithful, but I wuz 'a ole man when they gimme the best engine on the coast. You'll hear of ole Six? She's scrap-iron ten years ago. I had run along 'er for good many years 'bout an accident of any sort an'—y'all know how 't is—had got sorter careless, like. I knowed every rail an' crosstie in the road, an' I could shet my eyes an' tell where I wuz by the way ole Six carried herself. Well, one night—it's the darkest night I ever saw the moon an' stars seemed as if they'd come out for good an' all the black, thick clouds set so close to the earth that yer could feel 'em as yer ploughed through 'em. Head-lights didn't amount to much then days, now, but that night mine didn't do no good at all. Sump'n must 've blacked the glass, for I couldn't see ten steps ahead of the pilot, an' what dim light there was flashed sickly against the solid black clouds. By an' by it began to rain. The water came down like the bottom had fell out, an' in less'n five minutes I could hear it roarin' in the ditches alongside the track. The noise it made tearin' through the culverts drowned the rattle of the train. I hope I'll never see such another flood. Lightnin' every minute an' less sleep the darkness on all sides, an' the thunder boomed along the sides as if the earth was exploding from the inside. An' every now an' then a cloud gave down more rain, an' old Six trembled as if she was skeered to go ahead."

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"On we went, up hill an'



(Continued from Second Page.)

societies all over India, as soon as the letters were published. At a meeting of the Society at Madras, shortly after the return to India of Blavatsky and Olcott, the whole matter was placed in the hands of a committee with full power to act; and full confidence in her innocence, reigned supreme among all the members of the Society, we are told. Their position is akin in character to that of the many Spiritualists in America, who, despite the complete exposure of certain fraudulent materializing mediums, still champion their innocence and blindly swallow the purported explanations of the self-evident impostures. There was some talk of the Coumbos or the College Magazine being sued for slander, but the committee has wisely concluded not to bring suit, for which, no doubt, Mad. Blavatsky is thankful. As a blind, Mad. Blavatsky at one time "talked big" of having the Coumbos arrested for slander, but it will be observed that this has not been done. Instead of being frightened by the threats of Blavatsky and of the Theosophists, the Coumbos still continue their warfare in Madras against Blavatsky. After a large portion of this article had been prepared for publication, I received a pamphlet of 114 pages, published by Madame Coumbou in Madras and London, in which she claims to give a history of her intercourse with Blavatsky from 1872 to 1884, with additional letters and a purported exposure of all her tricks. This pamphlet explains how Blavatsky's famous Simla cup phenomenon, and her purported occultic restoration of the lost Hume brooch were accomplished. It also explains the *modus operandi* of the alleged appearances of Koot Hoomi in different parts of India, and of the mysterious falling of letters in the open air, in private rooms, etc. The length of this article forbids further explanation of these tricks at this time; but, perhaps at some future time I may epitomize for the JOURNAL some of the more salient points in the Coumbou pamphlet. The following extract from the preface is worthy of attention at this time:

"I state in the following pages the truth, and only the truth, respecting my association with Madame B. But I do not state the whole truth, nor shall I do this unless I am provoked to it. Madame Blavatsky alone will know what I keep back (excepting indeed the editor of the *Christian College Magazine*, who has all my documents in his possession)—and if she has left to her any spark of generous feeling, she will be thankful to me for sparing her. I have not forged her name, I have not traced genuine letters, or made interpolations, I have not rifled her desk, or obtained any document I have in a dishonorable way—and Madame Blavatsky will tell me that I have not done these things. But I hope the impartial public will only believe these things when they are proved. I hope Madame Blavatsky will prosecute me—I shall not run away. But I do not think she will, for she knows how much would then be revealed, and how trumpety her professions would then turn out to be. She is to take the role of injured innocence indeed! It is very clever but it will not do inside a Court of Justice."

This defiance of and threat against Mad. Blavatsky is dated Nov. 29, 1884, and the latest advice from India show that the Coumbos will not be prosecuted, and that they still reside in Madras and intend to still further antagonize Blavatsky. What the rod in pickle is, she claims to hold over the head of Blavatsky, mysteriously alluded to in the Preface as above, I have no idea; but as Blavatsky evidently dares not prosecute her, her claim to be in possession of some damaging facts against the founder of Theosophy would seem to be not unfounded.

Recent intelligence from India tells us that the Committee of the Theosophical Society in charge of the matter has published a report which completely exonerates Blavatsky. Of course this was a foregone conclusion. I have not seen the report, but it is said to give various reasons why it is inexpedient to proceed legally against the publishers of the charge against Mad. B. If Damodar was a member of that committee, which is probable, we can easily see why he would do all he could against instituting legal proceedings. The only thing I have seen published on which the committee base their report of Blavatsky's innocence is an extract from a purported letter of Madame Coumbou to Madame Blavatsky, in which she swears she has never said anything about fraud, traps, secret passages, or that her husband had helped Blavatsky in any way, and she invoked upon her head from the Almighty the worst maledictions in nature if her mouth had ever uttered these words. This is claimed as one point of the evidence strongly relied upon to clear her; but how this proves Blavatsky innocent no one but a Theosophist can guess. The date of this letter is not given, and it may be that Mad. Coumbou, if she wrote it, told the truth. The letter is evidently a reply to something Blavatsky had written to her. It could be that Blavatsky, knowing that Mad. C. could if she choose, tell about all these things and fearful that she might do so, owing to the manner she had been treated by the Board of Trustees, or to her anger at Blavatsky's preventing her getting the 2,000 rupees from the Calcutta, may have written to Mad. C. cautioning her against mentioning these things, and at that time, it may be, Mad. C. might have answered her truthfully as above, and only afterward did really speak of the things therein mentioned. The date of this letter would perhaps decide this point. But suppose the letter was really written by Mad. C. after she had spoken of these things, how does that possibly prove Blavatsky innocent? It only proves that Coumbou solemnly asseverated a falsehood to Blavatsky, that is all! Because Coumbou lied to Blavatsky in a letter, does that prove the Blavatsky letters to be forgeries? No matter how many lies the Coumbos may tell, that does not exculpate Blavatsky. By the testimony of the Theosophists themselves, Mad. Blavatsky is a wholesale liar. How then does proving Coumbou a liar clear Blavatsky? It is not the Coumbos' unsupported statements that convict Blavatsky; it is the damning evidence of her own letters; and so far I have seen not a particle of substantial evidence that they are not genuine. I shall try and get the committee's report and see if anything is adduced worthy of being called evidence, indicative of the Madame's innocence. If she is innocent, certainly a woman of her intellectual shrewdness ought to be able to produce some evidence of that fact; and if caught of that nature is adduced I shall take pleasure, as an act of justice, in presenting it to the readers of the JOURNAL. As it now stands, however, I am forced to believe the letters genuine and their authors guilty of systematic fraud. Certainly this alleged "strong point" in her favor as asserted falsehood in one of Mad. Coumbou's letters, is like the three of these points adduced by Mad. B. in proof of the letters being forgeries, above adverted to; that is, the whole four are most miserably weak and pointless.

Presidio of San Francisco, Cal.

London produces 50,000 tons of root per annum, which is worth \$200,000 and is used for a fertilizer, at the rate of ten hundred-weight per acre.

The City of Mexico has sixteen daily papers.

## National Encampment, G. A. R.

An elegant and very tasteful circular, bearing on the corner the time-honored badge of the G. A. R. in bronze and colors, comes to us from the Michigan Central, "The Niagara Falls Route." It presents to the veterans all necessary information about the various attractive routes it offers to the National Encampment at Portland, June 25th, and is of unusual public interest. The inducements to an Eastern trip, combining a visit to old friends, and attendance upon the largest and most notable military reunion since the war, are irresistible.

Members of the G. A. R. and W. R. C., their families, and such bands and other organizations as may accompany them, can purchase of the Michigan Central, at the lowest rates, round trip tickets to Portland and return, good for thirty days, and with the privilege of stopping over on the return trip. The first route takes them right through in about forty-one hours via Niagara Falls, Buffalo, Albany and Boston, and will be taken by the Commander-in-Chief and staff, whose special train will have Chicago, Toledo and Detroit on the 20th. This route has the advantage of the finest views of Niagara from the train, the grand scenery of the Berkshire mountains, and the historic city of Boston.

The second route takes them through the wild, wonderful scenery of Canada by the new line of the Canadian Pacific, via Ottawa, to Montreal, thence past Memphis and other lovely New England lakes, by the only line running through the heart of the White Mountains to Portland.

The third route described takes them by the brink of Niagara Falls and over the great cantilever bridge, through the rich fields of Western New York, by the bewitching beauties of the Thousand Islands, down the rapids of the St. Lawrence to Montreal, and then through the White Mountains by Fabian's and the Notch, past the very feet of Washington, Adams and the other giant peaks of the Presidential range. A special train will run by this route and a special steamer chartered.

The Michigan Central justly claims that no other line offers comparable attractions, greater comfort or lower rates. It is first and foremost "The Niagara Falls Route." From the cars on no other road is a good view of the Falls obtainable; while the Portland & Ogdensburg is the only line passing through the heart of the White Mountain region, no other running within sixteen miles of Mt. Washington.

A beautiful engraving of Niagara Falls, with the Michigan Central train stopping at Falls View, and a clear, well executed map showing in color the different routes accompany the circular. We presume that any Michigan Central agent can supply a copy, but a postal card to O. W. Haggles at Chicago will undoubtedly procure one.

## Man's Magnetic Influence over the Color of Flowers.

TO THE EDITOR:—Sir:—Yesterday, the 15th inst., in the afternoon, finding myself in company with highly-intellectual people for experiments in thought-reading, something happened which greatly astonished myself and all present, and which I think worthy of record. The lady of the house, landed a yellow tulip to a guest man very well known in spiritual circles, asking him to try and change its color, by the means of magnetic passes. He retired with the flower into a dark corner, and after a few minutes handed it back to the lady perfectly white. The astonishment was general except to the lady of the house, who assured me that this was the third time that the phenomenon had happened in her presence. This material and palpable proof of the power of thought-reading, magnetism, and the quality of the food-supply keeps pace with man's ever-advancing requirements. It is observed that plants soon die in the room of one medium, while they will thrive in the personal sphere of others. The saying that certain towns and localities are not favorable for house plants, requires to be qualified by the above consideration.

Animals thrive and breed choice specimens in the care of certain persons, who intuitively understand them, and take a sympathetic interest in their welfare. The same is true in respect to plants. When flowers have been arranged by certain hands they look much more charming and harmonious than if others placed them in the same relative positions. Many of us know, from painful experience, that certain persons affect us pleasantly or unpleasantly; and these effects are produced in all the various departments of mind and body. Mr. Ashman can regulate the pulse, and induce circulation in any particular member, so as to cause congestion or remove it. Excesses are thus removed by magnetic manipulations. Some persons' presence make us pale, others, flushed; uneasiness or relief follows a personal interview with certain people, in a definite part of the body or mental consciousness. These results, for weal or woe, may be anticipated by a study of temperaments.

In the case reported by Signor Damiani, we have another instance, forming part of a long series. Many years ago, Mr. Bertolacci testified to the influence of human aura on the growth of plants. *Medium and Dumbbell*.

## Three Reasons

Why every one needs, and should take Hood's Sarsaparilla in the spring—

1st: Because the system is now in its greatest need. Hood's Sarsaparilla gives strength.

2d: Because the blood is sluggish and impure. Hood's Sarsaparilla purifies.

3d: Because, from the above facts, Hood's Sarsaparilla will do a greater amount of good now than at any other time. Take it now.

Several marriageable young men of Rochester, N. Y., are in a terrible pickle. They have heretofore given as a reason for not marrying, that they could not afford the luxury. About a month ago several marriageable young ladies put their heads together and prepared a document proving conclusively that families of from two to six (they provided for the future, you see) can live well on \$9 a week. Having disposed of rent, fuel and provisions, these artless girls turned the attention to clothing, and the document afterwards stated that the women who do not dress stylishly and save money on \$50 a year is not worth the marrying. Then these girls made copies of the original and sent one to each of the eligible young men.

No lady of refinement likes to resort to superficial devices to supply a becoming semblance of her former beauty. It is health alone that lights the countenance and brings back fresh tints to the faded cheek. If anything on earth will do this, it is Mrs. Lydia E. Pinkham's Vegetable Compound, which has already brought health to multitudes with whom all other means had failed.

Of "Man—Whence and Whither?" by R. B. Westbrook, D. D., LL. B., the *Chronicle-Herald*, Philadelphia, says: "This work comprises a series of essays recently delivered in a course of free lectures in the Hall of the Philadelphia City Institute to large audiences. It may be taken as a technical book without technical phrases. To those fond of such subjects of discussion the present work will be found interesting, and the author will gain credit for originality and ingenuity." One volume, cloth bound, \$1.00. For sale at this office.

Purify your blood, tone up the system, and regulate the digestive organs by taking Hood's Sarsaparilla. Sold by all druggists.

Beyond the Sunrise. Observations by two Travelers. The San Francisco Post says: "It will give cheer and inspiration whenever read." Paper cover, 50 cents. For sale at this office.

"Tell your Aunt Maria, baby's got the cramp!" "N. K. Brown's Eucalypti-Ginger cure cramp!"

It is said that the rural population of some parts of Illinois is at a standstill, and in some counties has retrograded since 1870. Farmers' children abandon their homes for the cities of the far West. Yet the price of land has risen and the big stock-raising business has enlarged their already immense estates. Cattle raising pays where wheat doesn't.

## Good Appetite

Health depends largely on the condition of the liver. This organ is easily affected because of its sluggish circulation. When it becomes disordered, stagnant blood accumulates in its venous system, causing it to discharge inert or bad bile. Many forms of disease result from its imperfect action, which deranges all the digestive and assimilating organs, and, through these, impairs almost every function of mind and body. There is no

## Better

way to insure the proper action of all the apparatus necessary to health, than to aid the stomach and liver by the occasional use of Ayer's Pills. E. A. Robinson, 151 School St., Lowell, Mass., says: "For a number of years I was stationed in the tropics; and, while there, suffered much from torpidity of the liver and indigestion. Headaches and nausea disabled me for days at a time, and it was only by the use of Ayer's Pills that I obtained relief. I know them to be the

## Best

Cathartic Pills. They stimulate the appetite, assist digestion, and leave the bowels in a natural condition." John H. Watson, proprietor University Hotel, Chapel Hill, N. C., writes: "For twenty years I was a sufferer with sick headache. I began taking Ayer's Pills, and quickly found relief. I have not had an attack of headache for years, and attribute my freedom from it to the use of Ayer's Pills." J. W. Agnew, LaCrosse, Wis., writes: "I was cured of a grievous attack of Erysipelas by using

## Appetite

readers the partaking of medicine readily sustenance a matter of pleasure. Whenever the appetite fails, you may be sure the stomach and liver have become deranged, and need to be corrected by the use of Ayer's Pills. C. Danly, Belton, Texas, writes: "I have taken Ayer's Pills for various affections arising from derangements of the liver and digestive organs, and find them to be a powerful corrective." If your

## Health

is impaired a good cathartic medicine may aid you. Miss M. Boyle, Wilkesbarre, Pa., writes: "I use no other medicine than Ayer's Pills. They are all that any one needs." Dr. W. J. Talbot, Sacramento, Cal., writes: "The curative virtues of Ayer's Pills commend them to all judicious practitioners." Dr. Charles Albert, Horicon, Wis., writes: "Last year I procured from you the formula of Ayer's Pills, and have since prescribed them with decided benefit." No poisonous drugs are

## Found in

the composition of Ayer's Pills. Dr. A. A. Hayes, State Assayer, Boston, Mass., certifies: "I have made a careful analysis of Ayer's Pills, with the formula of their preparation. They contain the active principles of well known drugs, isolated from inert matter, which plan is, chemically speaking, of great importance to their usefulness. It insures activity, certainty, and uniformity of effect. Ayer's Pills contain no metallic or mineral substance, but the virtues of vegetable remedies in skillful combination." Ayer's

## Ayer's Pills,

Pills for twenty days." These Pills have been most successfully used in treatment of obstinate cases of Dropsy.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass., U. S. A.  
Sold by all Druggists.



## LYDIA E. PINKHAM'S VEGETABLE COMPOUND

## IS A POSITIVE CURE

For all of these Painful Complaints and

Weaknesses so common to our best

FEMALE POPULATION.

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLOUT AND DISPLACEMENT, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.

IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS GROWTHS THERE CHECKED VERY SPEEDILY BY ITS USE.

IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BRUISING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THE FEELING OF BEARING DOWN, CAUSING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.

AS ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.

FOR THE CURE OF KIDNEY COMPLAINTS IN EITHER SEX THIS REMEDY IS UNPARALLELED.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at LYNN, MASS. Price \$1.00 per bottle, sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Recipe to Health" will be mailed free to any lady sending stamp. Letters confidentially answered.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure Constipation, Biliousness and Torpidity of the Liver. Send for Free Leaflet.

For full particulars of this remedy, send for Free Leaflet.

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## THE HOME CIRCLE.

## Two Excellent Mediums being Developed.

To the Editor of the Religio-Philosophical Journal:

Knowing that the friends of Spiritualism are always eager to hear of the progress that the good cause is making I thought I would, through the columns of your widely spread and most excellent paper, give to the world the manifestations that have occurred in our own little circle during the past few months. Our family consists of four persons, myself, sister-in-law, niece and her husband. My brother passed to the Summer-land last July. We heard from him very frequently through a medium, and were told if we would hold circles we would receive some manifestations; but my niece being somewhat timid, we did not do so. One evening last winter while we were seated around the fire, my nephew (whose name is Frank G. Wilson) was writing at the table, when some unseen power moved his hand upon the paper and made very peculiar marks, and immediately the raps were heard. Somewhat startled he stopped writing and did not return to it again that evening. The next evening while seated in the same manner, he was controlled and wrote a communication from my brother, and we were told to procure a pair of slates for him, and that he wished him to try his violin. He did so, and has produced some wonders with it. He has also become a very good clairvoyant and speaking medium.

My niece, having in the meantime worn off some of her timidity, is now controlled to play the piano, producing some of the grandest music ever heard. She also, under spirit control, composes music and poetry. They intend to visit Cassadaga this season, where they will join the ranks of the great army of honest, true workers in spreading the truth. That you may know these manifestations came through no half-cultivated mediums, I will give you a few facts: My niece has been a thorough student of music, and has taught for about four years with marked success, and understands and appreciates good music of any kind, apart from her control, and has a very good education. Her husband is a graduate of Mount Union Business College, and has taught nine terms of school with marked success. He is an apt and thorough student in all he undertakes. This is merely to insure you of their intelligence and fitness for the work, and their moral reputation is equally as good and carefully guarded. My brother mentioned, Ebenezer H. Benedict, was a great worker in the good cause of Spiritualism, and studied and understood its workings, I think, about as well as any one I ever met, and would always uphold the truth and denounce frauds while on earth.

D. A. BENEDICT.

## A Curious Experience.

To the Editor of the Religio-Philosophical Journal:

For a long time this thought has been in my mind to give you an account of a dream that I had in January. It was the custom with our Society, to meet twice a week, but New Year's day must be one devoted to spirit communion. We met at the house of Mrs. Wild, some twelve or thirteen in number. Almost as soon as seated, there was a large book brought by unseen hands and placed upon the table. Taking up the pencil I wrote my name in full, saying to the friends as I did so, "I shall be very ill next Sunday. I feel as if I was going away, but the boat is too far off now, I cannot reach it." You may think how all the people watched. I never felt better in my life then, and thereafter until the morning of the 7th, the fatal day. Everything I touched seemed to say, "Put me away; I cannot do any more." All at once I said to my sister, "You will think I'm dead, but I won't die."

I was not subjected to any pain. Two of our best doctors stood by. Slowly life seemed to depart. My strength was gone. Then the boat came loaded with spirit friends, accompanied with music. It is beautiful to look at those we love on earth, but when they have been shut from our sight for some time, how much more beautiful they are to us. I recognized all my own people, and a gentleman named Mr. Rouser. I had spoken to him the day previous, and with my eyes I seemed to say, "What brings you here?" He said, "I've just come." I walked with them the golden streets, and saw the angels. As we passed from place to place each one grew brighter. My spirit sister, who had been with me from the first, said: "Do you want to go in here?" The question startled me, and as I stopped to listen, I exclaimed: "Oh! what is that?" I was frightened. I could not stand without support. The other spirits were leaving me, growing darker and darker. The sister said, "Let me hold you, and then you can see. Look this way," placing her hand on my head. There stood my mother, husband, and sisters weeping. They had kept me nine days, but now they thought all was over. But mother's cry revived the desire in me to live again. I was brought back, and during my stay with my father, he instructed me in regard to my health, which I followed, and soon recovered my strength again. I found that Mr. Rouser had passed away at the time he stated to me in my trance or dream. With such facts as these, how can we help recognizing the all-pervading power. Spirits help us to live a happier life and assist us to enter the other form. If that was death, it was very sweet. I felt as if I wanted to stay. I must do the will of my Father. He has a work for us to do, both in the flesh and in the spirit.

MRS. H. SPARROW.

In making soundings in the slime soil of the Nile valley, two baked bricks were discovered, one at a depth of twenty and the other twenty-four yards. "If we estimate the thickness of the annual deposit formed by the river at eight inches a century," says Professor Jolly, "we must assign to the first of these brick an age of 12,000 years, and to the second that of 14,000. By the means of analogous calculations, Barmeister supposes 72,000 years to have elapsed since the first appearance of man upon the soil of Egypt, and Draper attributes to the European man who witnessed the last glacial epoch an antiquity of more than 25,000 years."

Trees computed to be over 5,000 years old have been found in Africa, and a cypress in Mexico is said to have reached a still greater age. The oldest individual specimen of any species—in fact the oldest living thing upon the globe—is probably the cypress of Santa Maria del Tula, in the Mexican State of Oaxaca. Its estimate of 4,000 years is to be relied upon, the life of this venerable forest monarch may have spanned the whole period of written history. At last accounts it was still growing, and in 1801, when Humboldt saw it, it measured 48 feet in diameter, 146 in circumference and 222 feet between the extremities of two opposite branches.

## The Seybert Committee.

BY HUDSON TUTTLE.

To the Editor of the Religio-Philosophical Journal:

The Philadelphia *Early North American* several weeks ago contained an article forecasting the report of the Seybert Committee. The report will be exactly what any reflecting Spiritualist expected it would be from the personnel of the committee. With a single exception the members entered at the spiritualistic theory, and their opinions were so obstinate that the so-called "Investigation" could not be otherwise than a farce. They investigate Spiritualism by calling jugglers and sleight-of-hand performers before them! They revel in the frauds, tricks and shams, and present in detail their methods of procedure, which is only "fuss and feather," at which men who claim to be scientists ought to blush for very shame.

The munificent donor, having become thoroughly convinced of the truth of Spiritualism, and wishing to advance its claims before the world, adopted this means of so doing. He had faith and hope that an educated body of men, who would accept his rare trust, would carry out his plan as he intended, following wherever the truth might lead. How deeply he must regret the unwise measure he adopted. Of all men, the scientists, or rather specialists, are least capable of an investigation in any fields except their own narrow provinces. When the learned and venerable Prof. Hare desired that body, which is formed of the quintessence of "scientific investigators," the American Scientific Association, to review his carefully conducted experiments proving the identity of spirit, he was met with sneers, and it was said there was no time for such purpose; yet that able body devoted a session to the discussion of the tremendous question, "Why do roosters crow at midnight?" Prof. Coues met with similar treatment, when he read before the Association his remarkable paper on "Biogen."

Suppose a committee had been appointed to investigate astronomy, and they should invite the astrologers and weather prophets to present their views, to the exclusion of those who had made that science a special study, what would be thought of their wisdom? If they followed the lead of this Seybert Committee, instead of inviting Prof. Coues, they should call the colored brother who advocates that the "sun do move," or, solemnly sitting down they should say: "Now we are ready; if you want to prove that eclipses occur, bring them on, and send a comet or two, and the rest of the phenomena you claim for the science." Now, if the phenomena are not forthcoming—if there is not an eclipse and comet to order, the committee select some Japanese jugglers to display red lights, and send up a few rockets, which they placidly view through their bits of smoked glass, and make a final report that comets are really rockets, and as for eclipses none came to them, and hence there have never been any.

At best, this committee has chosen for investigation the phenomena around which, in the minds of Spiritualists, the most doubt gathers; and their methods have been as coarse as the dissections of a butcher, compared with the delicate manipulations of the anatomist. They did not wish to find truth, and they called for such manifestations as would cast doubts and ridicule on the cause.

They are not wholly to blame, for many Spiritualists have revealed in this class of manifestations, and held them aloft as the demonstration of its truth. This has been done at the expense of the more subtle and less tangible evidences furnished on the spiritual and intellectual side. If a majority of Spiritualists were asked what they considered the most positive evidence of the claims of Spiritualism, they would pass by clairvoyant revelations, the trance, and communications, the value of which depends on their proof of identity of the spirit purporting to communicate, and refer to the materializations where spirits bring down the scales to 150 or more pounds; where lace and long curls are materialized and carried away by the astonished spectators, to be exhibited as precious souvenirs of the power of spirits. They would bring forward the billet test in connection with slate-writing, or the "rope test," which any clever trickster can imitate. Some time ago they would have introduced the paraffine mould business, which so befogged the lamented Denton, but of which no more is now heard. That was too transparent to hold even with the most credulous. They would bring forward the wonderful theory of "transference" of ink, aniline and lampblack from the "spirit" to the medium, when the latter was caught in the act of "personating spirits."

One can imagine how a committee, ostensibly for the purpose of honest investigation, might cause a class of accredited mediums to come before them, allowing believers like the good man Hazard to manage the affair, and then by presenting a careful report, make the cause a butt of ridicule and sneers.

This is really what the committee has done, and the blame is about equally divided between their intolerant prejudices, and the credulity of a class of Spiritualists. There are Spiritualists who have made the subject a study for more than thirty years, and yet find that they have scarcely begun to understand the subtle forces and conditions on which the phenomena depend. They do not complain because the manifestations are not more positive and predicable, but are constantly astonished that it is possible for even the least to be produced. Yet here is a "scientific" committee, not a member of which has ever made a study of psychical phenomena, but, by their training, have been led directly away from, and unfitted for, such investigation, with only one thing in view—the sordid motive of acquiring sixty thousand dollars for their college, by the performance of a certain drudgery which they despise, and intended from the first, under the disguise of honesty, to brand with infamy. They bring the coarse conceptions, the rude treatment of material research, to the investigation of the forces of spirit. They remind one of the sapient surgeons who cut through the brain of Giteau to find the cause of his becoming an assassin. They found a tubercle the size of a small bean, in an otherwise apparently normal brain, and in another case apparently normal brain, and sagely declared it was this which made him a crank! or, at least if this did not, they did not know what did!

This committee, after a few sittings, where mountebanks, tricksters, and sleight-of-hand performers are "investigated" with the same care and show of assiduity accorded the few mediums selected, are ready to declare they have reached the foundation of the subject, and there is no need of any one looking further! This committee, not a member of which, even in the walks of material science has acquired distinction, have in their own circuit achieved more in a few hours actual work, than the whole world has done in a generation!

What have they really accomplished? They have passed judgment on the tricks and shams lying on the shore like wreck and rub-

bish left by the tide, while the infinite ocean of Spiritualism, fathomless and incomprehensible, stretches away in purity and beauty.

All the phenomena, intrinsically spiritual—the true materialization, rappings, moving of physical objects, the independent writing, inspiration, impression, clairvoyance, the vast realm of pure psychic manifestations, and the display of identified intelligence, remain untouched. By the intrinsic character of all these manifestations, they must remain forever beyond the power of any such committee, with its puerile methods, its sordid motives, and its snap judgment. Spiritualists have been urging scientists to investigate from the beginning, and a few most able men have thoroughly performed the task for themselves—Wallace Varley, Butlerof, Mapes, Hare and a score of others; but when in committee, there has been, there can be, only miserable failure; and while the cause may momentarily be called to bear a greater burden, the gibe and sneer of posterity is reserved for the men associated in committees, who, having great truths delegated to them, prove recreant to the demands of common honesty, and the fundamental principles of scientific research.

## Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston—Prepared for the Religio-Philosophical Journal from a Record of the Stances, by Herman Snow.

No. 3.

## THE OUTLAW.

What came to us at this time was substantially as follows:

I seem, said Mrs. W., to be descending in an easy, bird-like manner, into the depths of a dense forest, mostly of evergreen trees. It is with a simple effort of the will that I glide down into an open space, a lovely, retired nook, there being an abundance of graceful under-shrubbery within and around it, mostly with a leaf like the hemlock with small berries intermingled—Juniper I now perceive this to be. A large rock, covered with moss and ferns is prominently before me, at the foot of which a fresh and clear spring bubbles forth looking so inviting! As I approach, a large green frog plunges in, and then looks up at me with his bright, projecting eyes. There are dark spots upon his back. It is, indeed, an inviting retreat surrounded as it is by dark woods on every side; yet I do not feel at rest here, but a feeling of uneasy foreboding possesses my mind. At length I hear a rustling and crackling as of something approaching; I watch with trembling interest, and in alarm, seek refuge behind the rock. Here I seem to be safe from the observation of others, though I can myself see all that is present, even though the rock may intervene between me and what is taking place. . . . It is a man leading a horse, covered with sweat and foam, who now comes into the open space. He is of light complexion, with brown hair and full beard, the former reaching down to his shoulders, the features being now deeply bronzed by exposure. He wears a broad, soft hat, a hunting frock extending to the knees, long boots with spurs, and a broad cape-like cloak over his shoulders, hiding all around the waist beneath it. He now raises this cape, and I see heavy revolvers and a long knife; also a flask containing a dark liquid from which he drinks deeply as if to prepare himself for some violent emergency. He is greatly excited, and now sits down upon a decayed log and says, "The crisis is at hand. They must be close upon me, and if they take me they will surely lynch me." The horse is a fine looking, black animal; but of under size, with rough coat and shaggy, heavy mane. He is of the mustang breed, and capable of great endurance. The saddle is also rough looking, with heavy stirrups. The man feels that there is no time to be lost; some kind of refuge must be found from his pursuers. At length he hurriedly leads his horse into the deepest thicket at hand, and awaits the result.

Now I hear sounds of the approaching pursuit, the baying of bloodhounds, and the crashing of underbrush. The hounds come first into the area; they pause for a moment sniffing and circling around the open space. Five men follow closely, two on horses and three on foot, having just left their horses in the woods near at hand. These men are about as rough and lawless looking as is the one they are pursuing. To my surprise, they do not now push their pursuit, but call off the dogs and give themselves to rest and refreshment. When at length they are ready to renew their chase, I find myself so lifted up above the trees and carried along in the line of pursuit that I can see all that takes place. The men first find the other three horses, and then proceed together in a direction and with a purpose wisely chosen and well understood. The result is now revealed to my vision, for all are now clearly seen putting forth their full strength in the exciting contest over an open prairie-like field, the fugitive being considerably in advance. The speed of all is at its utmost, but there is a gradual gaining upon the fugitive, especially by the dogs. Now his horse stumbles and falls, partly upon him, by which he is disabled and kept from rising. The dogs come up, but—with a desperate determination not to be taken alive at all events—the man bravely fights them off with revolver and knife until both are dead. The pursuers now come up and close in upon him with their weapons. At first they aim not to kill, but to disable him; but so great is the man's desperation that death becomes a necessary result. The horse is already dead, having been fatally hit by a rifle shot. . . .

Now, a long space of time seems to have elapsed—about eight years, I think, and I am again at the retired spot in the forest; and the man and the horse are once more before me; but, oh! what a change has taken place in all! Everything seems to be struck with dimness and decay. Even the spring beneath the rock has lost its freshness and become a sluggish, unhealthy pool, the home of unsightly reptiles. The horse is but a skeleton—a phantom horse, indeed, for it soon disappears from sight, greatly to my relief; and the poor miserable man! his form and dress though still substantially the same, are covered with dust and decay, whilst scratches and blotches are over his hands and face. He is an earth-bound spirit, kept in a miserable waiting around the scenes of his former lawlessness and crime; but he does not seem to know that he has changed his state of being. The thought is as yet in his mind only as an unsolved problem. He is quite sure that he has nothing more to do with the old skeleton body which he knows lies buried not far from the spot of his last desperate fight; but he still finds himself in a bodily form, in all essential particulars, like the one he formerly inhabited. Even his clothing and weapons seem to be still with him. He feels himself to be utterly alone, in darkness and wretchedness, for all his surroundings are shrouded in gloom.

But now, at length, a gleam of soft light flickers around him, of which he seems dimly

conscious. It comes from the form of a beautiful girl-spirit about twelve years of age; she is seen clearly by me, but not as yet by him. She goes close up to him and puts a rose-bud in his lap. This he seems to perceive, but repels at first, as something not at all belonging to his condition. He pulls it apart and brushes the fragments out of his lap; but again the sweet spirit approaches, bringing flowers, some fully, others partially expanded. The man hesitatingly accepts these, and places them in his belt, saying that, after all, they may be better and more appropriate to his present want than knives and pistols.

Now it is seen that many other kind spirits are close at hand, all bent upon delivering the now repentant victim from his miserable condition. They persuade him to relinquish his weapons of violence and to accept their kindly efforts in his behalf. Gradually, through these efforts, especially those of the beautiful girl spirit, the dustiness and the decay of his surroundings, and the scratches and blotches upon his form disappear, whilst more and more a soft light spreads over and brightens the scenes around him. He is now delivered from his extreme wretchedness, and in this redeemed condition he is allowed to approach and through a partial control of the medium to express his gratitude for our part of the agency in his deliverance.

The impression left upon my mind as a general result of our séance, was that its special subject was not naturally a man of wrong and violence, but having in his early youth been led away by reading stories of wild adventure, he finally associated himself with others worse than himself and became deeply involved in a life of violence and bloodshed, of robbery and murder, until at last he met the natural fate of an outlaw.

## The One Who Is.

To the Editor of the Religio-Philosophical Journal:

Some years ago I received a letter from my most worthy correspondent, Doctor William Hitchman of Liverpool to which was appended this postscript: "Sanctity makes saluts happier than sages. Men have said to me a thousand times, in different nations and dialects: 'We know not God!' My answer has never varied: Man knows 'not' God, because he insists upon defining Him. God is too great to be otherwise than mysterious to human nature. 'Proofs' of Theism make men atheists; whilst subjection to the spirit of irreligion is first depraving, and at last fatal."

This extract had lain long before me, to be noted and considered, when in the JOURNAL of May 16th appeared the honest and earnest inquiry of J. A. Goree upon a cognate matter: "As much as God is greater than his works; so far short of legitimate reasoning does our logic about him fall. Is there a way out of this divorce of logic and faith?"

To a certain degree at least, Dr. Hitchman's explanation will apply: "Man knows not God, because he insists upon defining him." The God-Idea is defined, or brought into the limits of the human reasoning faculty, only by the eliminating of the divinity of the Idea; hence the God of the understanding is, so to speak, created or rather molded into the image of the individual himself, and is hardly to be regarded as "the high and lofty One that inhabiteth eternity."

The Pauline argument in the first chapter of the Epistle to the Romans, appears to me to be very clear and explicit, and I will reproduce it, taking the liberty to amend the version for the sake of greater precision: "For the wrath of God is revealed from heaven against impiety and unrighteousness of men who hold in check the truth by unrighteousness. Inasmuch as the divine knowledge is manifest in them; for God made it manifest to them—for his invisible qualities, even his eternal power and Godhead, are clearly to be perceived for the creation of the world, being cognized in his works—so that they are absolutely without defense: inasmuch as they, when thus knowing God, did not accept or acknowledge him as God, but on the other hand became deluded in their reasonings and their heart void of intelligence was darkened. Thinking that they were wise, they became foolish. . . . And as they decided not to have God in acknowledgment, God gave them over to a depraved mind to do whatever things are wrong."

There is, no divorce, necessarily, between logic and faith in this matter. We need but to assign to each its proper office to have them perfectly congruous. The faith and hope of the Apostle related not to hearsay evidence or inferences from phenomenal observation, but savored of intuition, the perception of the real. It is appropriately depicted as "the basis of things hoped for, the clenches or conviction of things not seen"; whereas a logic may be from above or beneath, an evolution from testimony and phenomenal appearance, or an inspiration from the higher faculty.

The argument of design in nature has by no means been disproved or exhausted, except in so far as it may involve the attempt of the finite understanding to measure the Infinite. The order of the universe, the optimism everywhere dominant, though appearing the reverse of good to an inverted vision, the law which exists everywhere in Nature, all indicate to the clear-see an energy ever inflowing and pervading, from an intelligence which is within and yet above. The human understanding readily apprehends that every thing which it witnesses has and must have a cause; that the effect which is visible and phenomenal depends vitally upon that which is nonmenal and invisible. Nature—as we call every thing produced, or to speak more exactly, the maternal principle by which every thing is produced—presents to us, as in a mirror, the reflection of the Divine Being, whose will is the source of all

law. Hence, Nature is the receptacle and enabler of law, and no more makes law herself than a mother can produce a child unbegotten.

In the beautiful epic of *Job*, the prince Zophar is represented as asking the illustrious Iduman (xl. 7—Wemyss's translation): "Canst thou explore the deep things of God? Canst thou comprehend the whole power of the Almighty?"

The ready answer to this is given by Paul in his First Corinthian Epistle, which reads from the Greek original:

"God revealed them to us through the spirit; for the spirit exploreth the universe and deep things of God."

Our faculties are threefold: the sensuous, the reasoning and the intellectual, corresponding with the body, soul and spirit, as set forth by the Apostles. He has struck the line accordingly in the same connection: "The psychic man receiveth not the things of the spirit, for he holds them as folly and is not able to know them, because they are spiritually [i. e. by the intellectual faculty] discerned; but the spiritual man discerneth every thing, yet is himself discerned by no one." The ignoring or undervaluing of this higher faculty reminds us back into the department of logic and reasoning from the things which are changeable and phenomenal. In such case, faith which is the intuition of the divine is cast out, leaving the man blind, sensual and ignorant of real truth, however learned he may be in his own conceits. His knowledge or science, however cunningly arranged, is empirical, and comes infinitely short of the true over-knowledge.

Hence, reverence is the means to the higher perception. All other faculties are only subsidiary. We may get impressions by the corporeal senses, and evolve empirical science in this manner; but this stream rises no higher than its fountain. It only amounts to an inspection of the universe on the under side of the clouds. But veneration duly exercised and disciplined, clears the sight and gives the view above the cloud where the sun is shining. All philosophy has therefore been the outgrowth of worship, and is the contemplation and perception of what is noble, true and good—the fountain of which is God.

A. W.

Clara M. Bisbee writes as follows to the *Christian Register*: "Again, through an article on 'Progress,' in your columns, I see that the Ethical movement (at least as represented in Boston) is misunderstood. Our society makes *Religion*, or regard for it, an all-important reality, the base of morality. Moreover, its fundamental work is to purify the lives of individual members. Note the close of its anniversary address, as printed in last week's *Index*: 'That this society does not attempt extensive reforms in the environments of the poor, ignorant and wicked outside, is not because the seed of such remains unown: it is because the time for blossom and fructification is not yet come. Make interiors right, and exteriors will adjust themselves.'

Veneration for the clergy seems to be dying out in Rome. During the recent meeting of the Irish Bishops in the Eternal City, they were pestered with swarms of beggars and children on the streets who wanted blessings and coins in about equal degree. The Rome correspondent of the *Dublin Nation* naively says: "The coadjutor of Kildare and Loughlin was the day before by a band of youthful devotees, one of whom in the ardor of his devotion kissed the ring of his lordship's finger and has forgotten to give it back."

The five days' International Faith-Healing Conference in London was concluded last Saturday. It originated, as is generally known, in the Boston meetings to investigate the alleged "mind-cure" and "faith-cure" ideas, and a large number of representatives of America were present. Among the most prominent were Dr. Sanford of Boston and Dr. Simpson. The proceedings and the phenomena were just the same as at the American conference. Hundreds were appointed and scores of people testified to the efficiency of this latest craze.

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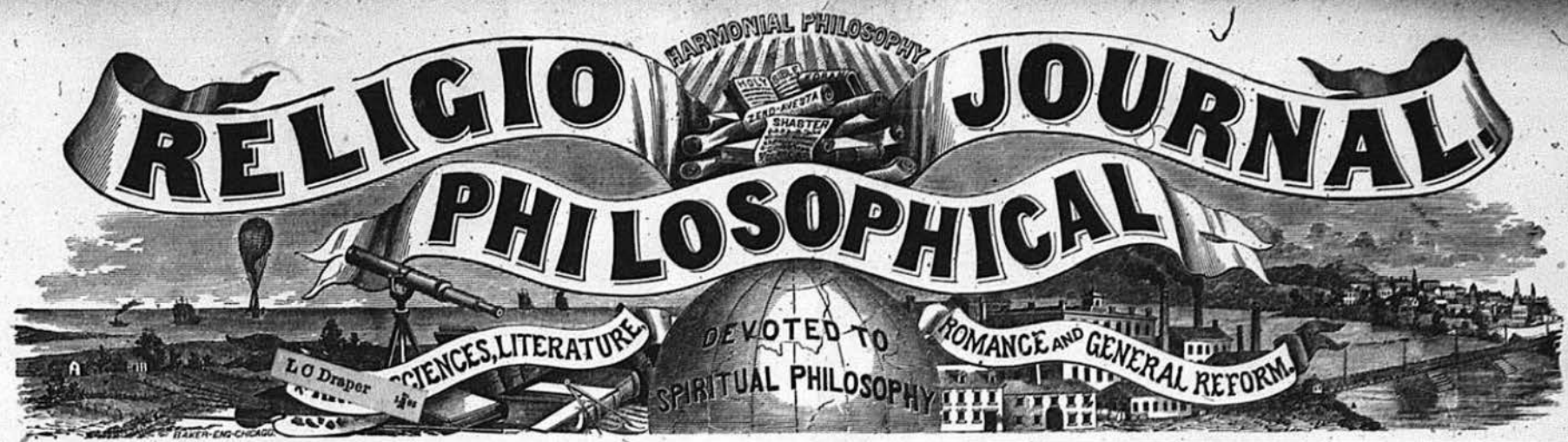
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

FIRST PAGE.—A Lecture Delivered Through the Mediumship of Mrs. E. R. Dyer, on Materialization and Other Phenomena.

SECOND PAGE.—Doctors' Laws. Rosamond Dale Owen in Her Own Defense. Aids to Earth Bound Spirits. The Liebert Case. Second Article of the Agnostic Creed. Experiences of a Spiritual Nature. A Prescription Pointed Out by the Spirits.

THIRD PAGE.—Woman and the Household. Magazines for June Not Before Mentioned. New Music Received. Miscellaneous Advertisements.

FOURTH PAGE.—The Most Trial. Sensations and Shows. "Organ" and Newspaper.—The Difference.

FIFTH PAGE.—Good in Court but Bad Outside. The Medical Controversy. Walter Howell at Martine's Hall. Mrs. Dyer's Lecture. Spirit Laws. General News. Miscellaneous Advertisements.

SIXTH PAGE.—Was It a Dream? The "Falsifiers" and their Theories Worked Out in Practice as they should be. Mrs. E. L. Watson.—Truth—Character—Mrs. Brigham. Mind Cure. Ghostly Sounds Followed the Death of a Man in a Well. The Doppelgänger. Outcome of Materialism. "The Future of Spiritualism." The Jews. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—Cradle and Coffin. Good and Evil.—Proposition to Debate. The Way the Current Sets. Miscellaneous Advertisements.

EIGHTH PAGE.—Inquiries and Replies. Mrs. Dyer's Lecture on Spiritualism and its Phenomena. General News. Miscellaneous Advertisements.

#### A LECTURE

Delivered Through the Mediumship of Mrs. E. R. Dyer,

On Materialization and Other Phenomena, in Berkeley Hall, Boston, Mass., April 19, 1885.

(Reported by Ida L. Spaulding.)

#### INVOCATION.

O tender, Infinite Mercy, Thou hast dropped into the spiritual current of our lives to-day, and Thou hast left the infinite calm of Thy presence there. We are as those, who, standing before Thee, are counting human lives as Thou dost count them, measuring them with the tenderness of Thy love as Thou dost measure them, stirring them to the very depths of their beings as Thou dost stir them, tranquilizing them when unrest touches them, smoothing the billowy waves of sorrow until Thy "Peace, be still" seems measured out again for all this throbbing, waiting world of life, and it grows calm and peaceful, and still under this manifestation of Thy power. We come as Thy right hand; we come as a benediction after a long prayer for strength; we come as a might after a long night of weakness; we come as a mercy after justice; we come, O loving, tender, gracious One, with our arms filled with powers, with our hearts sending out infinite patience and peace, with the tribute of ourselves as a homage, waiting, waiting, waiting before men, that they may open their eyes and behold us as the manifestation of Thy grace and of Thy power, of Thy love and of Thy mercy, of Thy strength and of Thy peace. Oh! the beautiful star which Thy hand didst touch and wake to beam upon the world so long ago is sending its streaming glory down over the hills of this time as well as of that olden time. The resurrection is now and to-day. The peace offering is here, and enlightenment, O loving Father, under the touch of Thy power and presence, reigns where superstition was. The day-dawn of peace marks the resurrection of to-day wherever superstition made the crucifixion possible yesterday. Benign wisdom, that other star, rising to-day to send its glory over all this earth, over all these planets, over all their inhabitants everywhere, lends the luster of its glory to that other star, and hand in hand their higher shining, their diviner beaming, makes the world feel, great in its new strength, more liberal in its greater power. There falls upon it, like a touch of the infinite calm itself, that gentle benediction which was uttered so long ago, but which comes with greater fervor and greater strength to-day. "Peace, my peace give I unto you," ay, "peace which passeth all understanding."

#### LECTURE.

Strange that the laws of nature hold with so tenacious a might and power that, even after this long distance of time from earth, whenever I approach a human body as now, the tremendousness of age, which was upon me when I dropped the physical form, is the first apparent thing to me when I take it on again, although it be not mine. And nature should always be stringent and implacable in her laws for nature is the justice side of divinity, and justice in holding her scales should weigh minutely and carefully. What has justice to do with any other principle than simply herself, and that is to see that every balance is kept correct and perfect; that one element shall no more outweigh the other than that God's infinite love in its surpassing

tenderness shall outweigh itself when he gives its full preponderance to those whom he has created? Justice, when she touches this or any other planet, lays her hand with a steady force upon it, and wherever she plants that hand, wherever she makes her might and power felt, all the world may beat and surge against it without avail—she changes not. You, in the manifestation of power which seems changeable, witness only one law and then another following after, but these laws are left there, planted there, put there by the almighty hand itself, and though your eyes are sometimes blind to them, though you cannot comprehend their meaning, though you do not understand their force, yet there they stand revealing themselves to you in greater and greater power day by day. Justice planted for us the laws by which we may return to you. Justice, in wielding her power around the human form said this for us: "We will make certain laws. We will plant certain law-principles. We will, after a time, evolve from them greater and deeper meanings on and on, forever on; we will develop out of the laws of to-day greater and more beautiful perfection for to-morrow." The essence of that law was planted there at the first, but as this great Justice lifts off cover after cover from that which she has hidden and reveals it to-day, it seems to mankind as if some new law had come into existence; as if some new force was taking effect.

#### JUSTICE, ENLIGHTENMENT, AND PROGRESS.

In justice, then, to the laws which permit us to be in your presence to-day, let us touch upon this deeper law of justice underlying the nature within mankind. What does this right hand of the Almighty One, this Justice, which planted these laws here for us, which made it possible for us to return to you in this manner, which gave every open door to us and bade us stand in its passage way and hold it for mightier forces yet to come, ask of you to-day? In that little invocation of love to the eternal Presence which a brother and friend of mine made here just now in our hearing, he said that enlightenment had come into your land and supplanted superstition and error. Ay, verily, that is true to a certain extent, but what does enlightenment do for justice to-day? Do enlightenment and justice walk hand in hand? Has enlightenment placed her right hand in the right hand of the Father, and are they walking forth to-day? Nay, not so; for when we come as ancient spirits from our home and stand in the midst of you with our hearts burning to help you, eager in this fray of love for all mankind, enlightenment places her hand upon the latch of reason and stubbornly refuses to open the door for us. Who but we gave your loved ones power to stand in your presence to-day? Who but we gave you the power to look into their faces and smile above the closed boxes that hid the earthly forms? Who but we were commissioned to open wide these gates, lay every obstacle low that stood in the way, to measure with power, love and strength how far these little ones of yours could move in the direction toward you? Ay, even the very spirits themselves, guarding and tending their mediums, hovering over them with love and prayer, are blind to the power which stands behind them, making it possible for them to do what they are doing to-day. This time calls for a full recognition of our power and presence. When we did come to mortals to be recognized, where did we find a welcome? Some hearts, spiritual, strong, true and brave, who, having taken the work in hand, had suffered obloquy, shame and ostracism, welcomed us; they felt the geniality there was in our own hearts and responded to it; and in some little rooms where a few were gathered together, we first made our appearance in your beautiful city, and then but for a short time, here and there, as long as we could hold the forces together, and prophesied fully and completely what it is that we would do for the children of men. Little by little these developed souls, who gave response to our call, who paid attention to our plea, who gave access to our love, have noted that that which we told them has come true, that we are with them to-day—the angels are with them—their loved ones are with them, and more than all else, the body has been revealed to the outward gaze of mankind. Every prophecy thus far has been fulfilled, and the world, at the present time, stands richer, grander, purer and truer because of us.

#### SPIRITUAL WORKSHOPS.

Now we insist upon our recognition; we insist upon our place in all these homes of yours; we insist with that love which is divine; we insist with the pleading which your hearts will not long resist; we insist with the spiritual force which your own hearts will find it hard to withstand; we insist simply because His mandate has been placed upon us and we must go forward and obey His bidding. Shall we come with other than love in our hearts? Nay, nay! In these workshops of yours, of which I have told you before, these materializing cabinets or rooms where you give us place to hold our power and come into your midst, when we stand unveiling ourselves and sending out new strength and force to you, here at the present time in your state of spiritual enlightenment, what place do we have in the workshops that we have created? The mothers and the fathers, the brothers and the sisters, how before the seer of prejudice and bigotry, and measure our manifestations by their iron-bound conceptions saying, "Produce this for me, O angel-world, O heaven; bow down before me, O God of revelation, or I, puny man, will turn away and forbid you to be sanctioned by my

presence." What scorn might we hold in our world of spirit for mankind who call upon us, demanding of us that we reveal all heaven at once, though the scientist, sitting in his closet and planning what is best and truest for this material world, says that everything must have its condition, must be subject to the law; yet the scientist and the theologian, who make up their judgment in accordance with their training, come to us and demand that we, who lay all heaven open to the gaze of man, shall do as they bid us instead of patiently waiting until we can unlock for them these laws and show them what we can do.

#### CREATIONS OF THE DIVINE MIND.

The enlightenment of to-day sits in judgment upon all heaven. The enlightenment of to-day, in its spiritual arrogance worse than that which ever dominated any nation, demands of us that we not only present all heaven's inner vision to you, but that we do it in your way and not in our own. No matter how high we may stand; no matter how long we may have dwelt in the Spirit-world; no matter if we have stood face to face with creation itself and handled some of its secrets, we can do no more than imitate; we are but creations of that divine mind; we may study and find out these laws and imitate them; we may make forms for you, but we cannot create them. Ay, in this we differ from the Almighty himself, that we but use what His hands give us to use with full intelligence and power. And to-day where we have forced our way into your cabinets, if three or four of us come out to gain power and strength to tell you by and by with our own voices what it is that we have been doing for you, each one holds himself still and breathless to wait until those ancient spirits shall have gone and they can see their own again.

#### THE WORK OF ANCIENT SPIRITS.

It is well that every benefactor should be willing, when he bestows upon another, to await the result of that benefaction; and we might always sit behind the curtain of time, pushing forward our power towards the revealing of your loved ones, were it not that we must come ourselves now that we may the better assist you in your work. You, every one of you, have rightly, in one sense, demanded of us as spirits that we should be put fully to the test; for when you demand these things of the media which we bring forward, you demand it of us as well. We are willing to be put to the test of an enlightened spiritualization; we are willing, as ancient spirits, now to manifest our full power in any cabinet which may be arranged according to our conditions; we are willing to do all that we have promised mankind that we will do, provided each one does now as we desire. Here, therefore, in bringing forward these manifestations, we have only been able to give the fact, imperfectly demonstrated, of our presence.

#### THE INDEPENDENT VOICE.

Now listen, friends, the most difficult of any manifestation is that of bringing forward the voice, the independent voice of a spirit who has been for any length of time in the Spirit-world, because, when we come as ancient spirits (I am speaking to-day wholly of ourselves) to give power to materialize, we use all the power that we have in making up the bodies in which your friends are to manifest themselves, and when we say this, you may exclaim, "Why, the spirit guides in the cabinet do that?" Friends, observe this one obstacle in our way of materializing; when we first come to take possession of any cabinet with our power, if we manifest ourselves to the spirits who are the guides of the medium, they very often start back in fear at the power we manifest, and we are therefore, in every instance, obliged to blind our presence to such spirits; and then, again, the chemical forces oftentimes which we bring to do remain at a distance from such spirits or mediums, will overpower or overwhelm both, and that which we seek to produce will be annulled at once; consequently, the guiding or ruling spirits in any cabinet to-day, commonly called cabinet spirits, unless otherwise informed, think that they do all the work, think that they have all the power, think that it is given to them, and that they dominate and hold it.

#### THE ILLUMINATION.

It has been told you that each medium must have certain chemicals or elements with which we can work, and just so it is necessary that the spirit holding the forces in the cabinet about the medium shall possess in itself certain powers and elements for us to use. Oftentimes you complain of the immortality of the medium chosen by us, or of the profanity of the cabinet spirit; it is not the moral character of either that we have to consider, but the chemical elements, suited to produce our manifestations, which we find around both. With all our power to produce materialized forms, we have not been able to come forward and voice ourselves, and in giving directions we have been obliged to control the cabinet spirit, often without its full consent or knowledge, and when our power was thrown upon it, our utterances being sometimes entirely the opposite of its own ideas, it would rebel. In such an instance, what would be the result? Confusion and discord would reign, and very frequently the inharmonious which prevails in your cabinet circles is caused by the cabinet spirit, almost unconsciously to itself, resisting the power of the ancient spirits which is thrown upon it. These forces are unseen by the audience sitting there, and they do not understand what has caused this condition, neither does the spirit in the cabinet. The power does not lie in the hands of the cabinet spirit.

It; they do not understand it; they have not the knowledge; the power lies back of them, unknown to themselves, and lies with us. We approach nearer and yet a little nearer to the people gathered there, and when we approach very nearly to the cabinet of the medium, if it is a case of illumination, the spirit will appear very bright. The brilliancy of the illumination depends upon our nearness to, or distance from, the cabinet itself. The cohesive power, which acts upon the chemicals to draw the particles together, is the spiritual power coming from the light shining from the spirit presence itself. No spirit, unless it has the real spiritualization, is enabled to produce an illumination.

In every instance the brightness of the garments of the different spirits that come illuminated depends entirely upon our nearness to the spirit so exhibiting itself; and when I say our, I do not mean me, Agrippa. I do not mean the ancient Egyptian spirits—I mean every spirit whom God ever created that has within itself a real spiritual life. I mean your fathers and your mothers who possess in themselves great spiritual power and have the knowledge to use it. Yet in every instance it takes time, for only time, the handmaid of that beautiful justice, can give the power to any spirit to enable it to drop the material forces which this planet has thrown around it while it lived here, in order that it may become spiritualized enough to come back and be able to throw a light upon the garments of those about it or to throw an illumination upon any materialized form, imperfect or otherwise; in short, it must become spiritualized not only in its moral and spiritual life, but all its earthly garments must be worn and fretted and dropped away.

#### DIFFERENT LIGHTS.

We would ask of any audience, sitting in a materializing circle and wondering why it is that these manifestations cannot be at all times produced alike, why the illumination cannot be as perfect at one time as another, have you, as auditors or mediums, created for us proper intellectual and spiritual conditions, and by intellectual I mean that attitude of mind which remains inactive to the things of life around you and simply passive to our presence, and by spiritual I mean that attitude which is far-reaching enough to see, comprehend and feel that it can come face to face with us, and that we may be able to reveal to mortals something which they do not already know? Give us these conditions of mind and spirit, and they will allow us to approach near enough to an assembled number of people at a materializing circle to throw our illuminating power upon the bodies whose particles we may have gathered for illumination. Spirits carry different lights. Spirits from one planet will bear one light around their spiritual forms, while spirits from another planet will bear another light.

By and by, as we are enabled to come into your cabinets and be recognized, welcomed and loved as ancient spirits, as spirits coming here outside of your immediate friends, so that we can overcome that obstacle of which I have spoken, we shall then be enabled to give you directions how to proceed ourselves, and not be obliged to pass them by impression through spirits used as mediums and they in turn acting upon an unconscious medium to give that which comes from "they know not where." But, first, the world must learn that we, as ancient spirits, are not to be dreaded; that we are sent to help you in art, science, social and political life and in every way which goes to build up and fit your planet to take its place among the many that are infinitely in advance of it. Until that spirit of enlightenment from the spiritual nature comes into your midst, you cannot advance much further than you already have in these spiritual truths and in this spiritual knowledge, and that is why we come to-day through all mediums to tell of this new dispensation which is coming to you.

#### CABINET SPIRITS.

Give us the power to act, and we will do all that we have promised; but do not shut us off to just a few minutes time, saying, "I do not know them. I do not understand them. I came to have my own. I want my own, and I do not want any others." Only recognize through the justice of your own nature, as we recognize the justice of nature's great laws, that having brought before you all that you now possess in materialization, we are entitled to recognition as those who have done so. But remember this one thing: You may go into many cabinets in your city to-day, and the cabinet spirits will tell you that they alone produce the manifestations. Why, we sent a messenger among you a bright, sweet, true spirit, the light upon whose soul, caught from other spheres, gave it power to say, "I will take upon myself another earth-form and dwell among the nations of the Indians, gathering power to do this work." How long ago was this? Hundreds of years ago. "When did you begin to prepare for this stage of manifestation?" you may ask? Thousands of years ago. "Consequently?" Yes.

#### THE WORK OF STARLIGHT.

We spirits look forward into the future of planets, knowing that what has transpired on those far above your own is just as sure to transpire upon this. It is no such spirit of prophecy as spirit knowledge gleaned from the books on other planets which enabled us to foresee that which was to take place here, and we prepared for it by placing this spirit, of whom I have spoken, among a tribe of Indians to live again an earth-life, and to-day she is in your city. What is she

doing? Going from cabinet to cabinet—mark me, it is not my little daughter Spirit of whom I speak, but another spirit whom we call Starlight—trying to teach the cabinet spirits something about illumination, and how is she received? She is rebuffed, repelled, sent back by almost every spirit, in every instance, in every cabinet. Then she took her place back (I am giving a single instance now) at long distance, where she was not seen by the spirits in the cabinet. Will you call this treachery and deceit? She came with only love in her heart for those arrogant spirits who would not receive what she had to offer because they did not bring it, because they were not the commissioned ones. We drew her back out of sight; ay, almost out of feeling at once, and she, standing passive, as spirits true and angelic learn to stand, standing with patience as spirits like her, doing a great work, know how to stand and how to wait, allowed the light from our home to be thrown about her. Silently, like a little statue of love itself she stood there, day by day approaching a little nearer those empty cabinets when even the spirits were not there, and allowed the power which we had thrown upon her, and to which she had added a new strength and beauty that we could not give, to permeate materiality and send a spiritualized material element into that cabinet. This force crept over those spirits when they returned to hold their sessions, and exerted such an influence that the next time she made her appearance, bright and shining, with the little star she has learned so well to carry, she was not thrust aside, but was allowed to stay. As they grew accustomed to her presence in the cabinet, they learned through her love and gentleness, to cherish the help she gave, but until they accepted her assistance in her way, she, in the full power of her love, extended it to them in their way. Was this Jesuitical? If so, then there are spirits, kind, grand and noble, standing to-day in the realm of spirit itself, who are equally guilty; for every spirit, even the Deity himself, working down through undeveloped matter, is obliged to work in just these tender, loving ways, sending out first His sunshine and then His love to men and if they will not accept it in His way, He stands back of them and crowds them on to glory.

So this little spirit has gone from place to place and left her forces in every cabinet for illuminations, that something might be seen to first attract the vision; for to-day, although I am a spirit far away, yet I know that there are Spiritualists who have been fully convinced, who have studied all the facts of Spiritualism ever since it began, who have sat for manifestations over and over again, who are true, just, honest and fair-minded, but who have advanced only so far as to say that they will come into a cabinet, our workshop, and sometimes even going a little beyond pity in the matter and demanding of us more and more, insist that we bring forward our own work upon a material basis. They say, "If my spirit friends will come under such and such conditions and show themselves clearly and distinctly, with just the same complexion, color of hair and eyes, the same cast of features; in fact, if they will come and look exactly as they did when here and under circumstances that preclude the possibility of collusion on the part of the medium, we shall know that it is true."

But while they place this material obstacle in the way of us workers, they will never get such manifestations, for it requires a spiritual attitude on the part of both the medium and the sitter to get the face of a spirit clear and distinct from either. This demand comes not from the skepticism of to-day but from old-time Spiritualists; good, true and honest ones. They want to be able to say to the world, "We can give you clear and convincing evidence which you cannot contradict. My friend came to me so-and-so; it was a genuine manifestation in every particular; there was no possibility of collusion on the part of the medium; you have my word for it." But what does the world care for the word of any one man? They will never believe it until they see and prove it for themselves, because they are spiritually blind. It was this same spirit displayed toward our brother, the Master, whom we sent among you, from his beautiful home, so long ago, and which demanded proof of his divine origin that crushed that sweet spirit from out the breathing body and sent it back to us. To-day the world has grown so enlightened that it will not crush the spirit out of the body as in that olden time, but, in the presentation of our facts, it would crush the spirit out of our manifestations.

#### CHEMICAL POWERS, ANCIENT SPIRITS.

We come now to tell you what we want done, and wherever we have made our word known, thus far, among those who were spiritually enlightened, they have responded to our call. While we have been bringing our chemical powers and working in one way among the children of men, those dear, blessed ones, who reign supreme and holy above us, have been working in another direction, and dropping down, down, down, like a benediction from heaven, the clear, true light of their love and power, touching the hearts of men and uplifting their spirits. To-day we ask that the conditions, which we, as ancient spirits, require of you, be complied with, so that we can begin to make our power felt—for evil? Nay, for good.

We once saw an ancient spirit in a cabinet where there was no possibility of collusion, reveal himself to the audience in the

Continued on Eighth Page.



## Doctors' Laws.

To the Editor of the Religio-Philosophical Journal:

It seems to me that you have a correspondent or two favoring medical legislation, who know very little of the subject practically. One of them seems to base his plea in favor of such laws upon these several grounds:

1. That the medical men "have no secrets in their profession," and that their code of ethics prohibits their taking out patents for surgical instruments.

2. That they "hold themselves ready at all hours of day and night to answer calls."

3. That "as a class they are the most unselfish of workers."

He wonders that, this all being so, Spiritualists should so commonly or universally sneer at the so-called "regular" medical men.

To my idea, Mr. Editor, neither the propositions nor the wonder of that correspondent have just and sound foundation. I do not think Spiritualists generally do sneer at medical men, who put honestly in practice the above three propositions. They respect and honor, as well as any other set of people honor, the just and fair practitioner, whether he be "regular" or irregular, Homeopath or Eclectic. What they do sneer at and ridicule and detest is as follows:

1. The absurd pretensions of some, and that too many, of the old school practitioners, who dogmatically have arrogated to themselves exclusiveness of knowledge and art in healing, jeering at and defaming the claimed powers of Homeopaths, clairvoyants and magnetizers.

2. The selfish efforts and aims of the old school medical associations in their efforts to control legislation in every State in the Union and for which purpose they have an organization as complete, almost, as that of the State and United States Governments, or that of the Church of Rome. While it is true, Mr. Editor, that among the old school as well as the other medical schools, there are found many men who are all and do all that is claimed for the whole by that correspondent, it is equally true that with the mass of the old school doctors in the cities, and with their County and State and "American" Associations or societies just the reverse is true. All the medical laws proposed or enacted, spring from such associations and have for their purpose the bridling of the common people, to prevent them from employing others, and to compel them to employ the "regulars" so far as they can secure that end, and where they cannot, then to let in the Homeopaths and Eclectics, but only because they alone are not strong enough to win.

Now, let us see how far the regulars have "no secrets in their profession." They write all prescriptions in cabalistic characters, and in dead languages, which the common people cannot understand and read. The greatest part, perhaps, of the college medical education, consists in drilling students in terms and signs. What "regular" doctor writes his prescription in plain English and readily answers or openly tells the remedy he prescribes, unless it is one so well known, as to be past concealment, as calomel and quinine? Which one does not seem nettled, if you ask him what he has prescribed? Who will undertake to say that the workers for the doctors' laws are "the most unselfish of workers?" Their work in the State of New York is a fair sample of what they are doing every where. Let us look at that.

For a period of thirty years prior to 1873-4, New York had no "medical law" beyond the common law responsibility for real practice. During that thirty years of absence of "medical law" medical science, according to Dr. J. Roden Buchanan and others, had advanced more than in any corresponding period before or since. Homeopathy, Hydropathy, Electrophathy, Massage, or Magnetic treatment, had all developed into accepted powers of healing. The *Materia Medica* of the Allopaths had absorbed many or all of various modes of cure and articles for cure which that brotherhood had previously stigmatized as quackery and quackdom.

In 1872, then Homeopathy and Eclecticism being firmly seated as recognized practices, quite as decidedly if not so extensively as Allopathy, the Regents of the University of the State of New York were authorized and required by law shaped by Allopaths to grant licenses to practice according to each of those three systems of practice, after having had the candidates examined, and having found them qualified. This was an innocent bill in appearance.

In 1874, however, the Allopaths went a step further and got passed, under the specious pretence of putting a large amount of money into the treasuries of the counties, and of "protecting the people," a bill which required all practitioners to record with the clerk of the county a certificate or license of some county medical society, or of some chartered medical school, empowering him or her to practice, under a penalty of \$50 to \$500, all payable to the county where it was collected.

In 1880, the Allopaths moved to take a share of these fees into their own treasuries. They procured the passage of a bill almost precisely similar to that of 1874, except that by it one-half of the fees collected were to be paid to "the person or corporation" complaining.

In the space of a few months, before one court alone in the city of New York, one medical practitioner only, prosecuted between seventy and eighty suits, according to the report made by the clerk of that court (Court of Sessions), and in two cases alone his share of the plunder was one hundred and twenty-five dollars within four days. Not satisfied with this, however, these Allopaths, or "Regulars," as they like to style themselves, in 1882 introduced a bill into the Legislature, and sent a committee to enforce its passage, providing that the legal meaning of the words "to practice physic and surgery" should be "to prefix to one's name the word Doctor (or Dr.), meaning thereby doctor of medicine, or to annex the letters M. D. thereto, or to suggest, recommend, prescribe, employ, use or direct for the use of any person any drug, medicine, appliance, apparatus, or other agency, whether material or immaterial, for the treatment, cure, relief or palliation of any real or supposed ailment or disease of the mind or body, or for the treatment, cure or relief of any wound, fracture, or other bodily injury, or any bodily deformity," and that the penalty for doing any one of those things without a license or diploma should be a fine of \$250 to \$500 for the first offence, and for the second offence the same fine, and imprisonment of one month to six months in addition, and one-half of the fine to go to the informer.

Dr. Sturgis was one of the committee sent to urge this bill upon the Legislature. It failed of its passage, though persistently pressed by the Committee of the State Medical Society. It was vigorously opposed by a number of citizens at Albany, and by thousands of remonstrants from all over the State. But these medical men are not disheartened. In 1883 they drafted a fresh bill, appointed a new committee, and appropriated five hundred dollars to press its passage on the Legislature. This bill was similar to the last year's bill, in its substance and in its fate.

Now, in 1884-5 the Legislature is a gain, by this same society, besieged to pass a similar bill under the specious title and pretext of regulating the examination of students, embodying the same objectionable feature of fining and imprisoning whoever citizens may employ in sickness, unless they have the Shabbath as pronounced by one of the three antagonistic sects who lead in medicine. All this is the work of the "Regular" Doctors' Societies.

When these medical men bring up a medical bill, let them confine its operation of fine and imprisonment to men who have, or profess to have, diplomas of the "Regular" or old school sort, and let them embody in it a maximum price beyond which a physician may not legally collect without the consent of the patient, as is the case in Germany and France, in one of which the highest legal charge is fixed at a few shillings. When the doctors' societies of the old school ask for this sort of law we may accord to them the character of "unselfish workers."

At present all their legislative work is selfish in the extreme, and was so branded by Doctor John Swinburne (late Mayor and now Congressman of Albany), one of the very first surgeons of New York, in his talk to the Legislative Committee of Assembly and Senate at Albany in 1883. His judgment is concurred in by Drs. Carnochan and R. A. Gun, of N. Y. City, of similar position in the profession, as well as by a great many of its leading members. Let then the doctor class leave the people to ask for and frame the medical laws.

BRONSON MURRAY.

Rosamond Dale Owen in Her Own Defense.

To the Editor of the Religio-Philosophical Journal:

Will you kindly give me space to answer a few remarks in Mr. Wallis's letter from England? He seems to think that I have dealt unfairly by the English Societies. It would not be worth while to defend myself, were it merely a personal matter, but as it concerns my public work, it is wiser, I think, to make some explanation to my own countrymen, as it might interfere with any labor which I may be called on to do in my native land.

I have not the slightest feeling of ill-will concerning the numerous criticisms which have been offered. I can place myself sufficiently *en rapport* with the English Societies, especially those of the North, to perceive how much they have suffered through the stern religion of dread, which all but hid from them the loving face of the Father. I can easily see that anything which sounds at all orthodox is like dragging them "back into an prison," as a gentleman expressed it; but this very sympathy makes me the more eager to win them to this religion, the very opposite of the Calvinism which they so dread, to this gentler faith which I have found to be so very good after three years of most varied experience.

In crossing the Atlantic a few days since, we were in imminent peril. We struck a large iceberg crushing in the iron plates of the vessel. In that moment, when I felt that the next might bring a painful death, I realized as I had never done before, that my religion had become as a rock under my feet, a surer foundation in the hour of greatest need. I could see that we were surrounded by millions of guardian angels, working with swift energy and unerring accuracy under the guidance of the master of spirits, Jesus Christ, and above all reigned God, the Father, therefore, though we were rocking about helplessly, the darkness of night made denser by a thick fog, though I realized that we might sink at any moment, I felt no tremor of fear. A religion thus proved is worth holding, is worth teaching, is worth listening to. Spiritualism was to me a great comfort; Christian Spiritualism has become as an impregnable fortress, a protection against all evil.

Concerning my method of procedure in England, I feel that my friend, Mr. Wallis, has somewhat misunderstood me. My public work abroad has been, in the main, the recital of my own experience which I have felt to be rather typical than personal, and hence that it has been given to me for the benefit of others as well as for my own development. I made up my mind in the beginning to tell the whole of it, but I reserved the right to give it in its proper sequence, a right due, I think, to every public worker. Had I withheld my Christian belief, then Mr. Wallis and others might have blamed me with good reason; but I did not withhold it, although none knew my position and I could have done so quite easily had I chosen. I gave the lectures when at the height of my popularity in England, knowing that such a course would greatly lessen that popularity. My expectations were realized. I made only one engagement after my views became known through a criticism in *The Medium*, and this one was obtained by a Christian Spiritualist who offered to be responsible to the Society for my expenses. Up to that time I had had all that I could attend to. I expected some such result and hence was not disturbed by it, but the thing for which I was not prepared was the accusation of deceit; this has grieved me, for I have never had the slightest intention of deceiving any human being. I should, indeed, be unworthy of the name I bear "had I fallen so far beneath the axiom of our family, to 'speak the truth without fear of man.'"

My position is somewhat unique and must be fully explained to be understood. It requires a lecture nearly an hour in length to give a concise statement of the arguments and visions revealed by my guides, and which have turned me in a few short months from antagonism towards the church, into an acceptance and understanding of its primitive intentions and laws.

I am a delicate woman and have not the strength to give this experience piecemeal to individuals. I have been obliged to reserve my energies for the public work, which has been very exhausting to me. This is the reason why no one knew of my position until it was explained from the platform, a simple reason, and one which all speakers will understand, especially those whose strength is not adequate to the great drafts made upon it in an earnest, public career.

If I get a hearing in my native land, my plan here will be precisely the same as that pursued in England. I propose to reserve the story of my conversion to Christianity, until the last (unless particularly requested to do otherwise) because that is the place it naturally occupies in a systematic narrative of the remarkable experiences, which have been vouchsafed to me; experiences which have smoothed the farring discord of life into a song of peace, a song which shall be heard in God's good time, all over this land. It matters little what may befall me; if I am silenced, other and fitter instruments will be raised up, for the progression of God's harmonies cannot fall into discord; the waves must widen until all who are weary of janglings, shall hear the sounds of the great symphony. Then we shall catch that deepest of

all accords, wherein movement shall be as rest, wherein sound shall seem as deep stillness.

This perfect working together, this blessed peace of which we as yet have so little perception, can only come, so it has been shown to me, as we begin to know the place occupied by Jesus Christ in the economy of this world's government and to rest in the perfect adjustment of means to an end which is thereby revealed. The practical experience of the past three years, has taught me that this adjustment not only perfects into a harmonious whole the smallest jars of each day's experience, but also meets the subtlest requirements of the higher spiritual life.

Many may not see these truths as I do; this I fully expect; nay, this I hope, for it is necessary that each should look from his own standpoint. The one who teaches us most, is he who widens our horizon by viewing the truth from a position quite opposed to our own. But this I do ask that a religion thus obtained through spiritual agency, thrustried by practical tests, should not be condemned hastily or set aside as a mere vagary of the imagination.

ROSAMOND DALE OWEN.

142 E. 18th St., N. Y.

## Aids to Earth-bound Spirits.

Through the Mediumship of Mrs. H. A. Whittier, of Boston.—Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snow.

## NO. 4.

## AN ICE-BERG SPIRIT.

There seems to be no end to the striking novelties that come to me through these experiences. For after all the singular developments unfolded through my co-working medium in San Francisco, at the present time, here in Boston, through an equally well-adapted mediumship—to which this specialty of work had heretofore been unknown—presentations are being developed more remarkable even than all before. An outline sketch of what came to us on the present occasion, in graphic minuteness of detail, will serve as an appropriate illustration.

At first, soon after entering her abnormal condition, a sensation of chilliness is experienced by Mrs. W., then appears to her vision vast surroundings of ice-bergs frozen together into one solid mass. Among the details now given is the description of a large specimen of the seal family lazily creeping over an icy prominence; also the broken hull of a ship partially imbedded in the ice, detached parts of spar being likewise visible in the surroundings. Now a narrow opening between the ice-mountains is seen in one direction toward which the seer is strangely and strongly drawn. But she hesitates before making the attempt to pass through an opening so narrow and perilous looking. At length she gains the needed courage, and, with some seeming difficulty, finally finds herself fairly through the crvice-like passage, and upon the borders of what appears like a smoothly frozen lake, surrounded by mountains of ice. The sky above seems to be of a darker, more leaden hue, and as it were, lower down than that to which she had heretofore been accustomed. Now at a distance on this lake of ice, she sees several dark objects, on approaching which she finds that they are the remains of human beings of three different persons apparently. The first visited by her exhibited only a small portion of a body, the rest of it being imbedded below. But a little further on she finds one almost wholly above the ice and so life-like is the appearance, especially of the face and eyes in which every natural color is retained, and so vividly exhibited that a peculiar and troubled strangeness comes over the seer as she gazes upon it. It seems almost certain that life still lingers there in some latent and mysterious form. She feels that it must be so, and is now impelled herself to make an effort to free this human being from the icy chains of his captivity. But soon she finds that experienced spirit helpers are working with her, one of whom—evidently of high medical and scientific attainments—is especially active as the leading director of what is being done. The methods taken under this direction are seen and described by Mrs. W., who all the while is herself kept actively at work to aid in awakening the vitality of the subject; it was claimed that my own magnetic forces were also, in some mysterious way, used to the same end. But the main power is seen to go forth from certain chemical manipulations of the invisible workers, the striking effects of which are described by the seer. There is a softening of the skin; then the rigid features begin to relax, and from the region of the heart a misty emanation is seen to ascend, increasing in volume and evolving in shape until at length the full spirit form and features are clearly seen, presenting the organism of a young man of about twenty-five years of age of excellent character and prepossessing appearance. He lingers with grateful and happy look upon those who have been instrumental in his deliverance. And now there approaches a throng of bispectral spirit friends to join in the general rejoicing, among whom is particularly noticed the mother and a sister of the delivered one. All seem wonderfully pleased, and grateful for the grand result, for a soul imprisoned for years in an icy trance has at length found a happy deliverance into the life immortal.

Such was the presentation as it came to us on this occasion; what can be said or thought of it? Is it among the possibilities of natural law that owing to the extreme frigidity of the atmospheric surroundings, death from freezing may ensue with a grasp so hurried and unflinching that the spirit, as well as the natural body shall, for an indefinite period, be kept in a condition of unyielding torpidity? To the medium-seer herself, and to the spirits around her, what was transpiring seemed to be a reality of the most positive kind. But if it was such a reality, a field of thought and action is opened hitherto not dreamed of by most thinkers and philosophers of the earthly life. For my own part, I do not feel called upon to decide upon this point, my leading aim being simply to present, as accurately as possible, this class of psychic facts as they may come up before me in the very interesting investigations now engaging my attention.

## The Liebfried Case.

Doctors Divided in Opinion as to the Boy's Power of Reading by Touch.

The marvelous Liebfried case at Emporia, Kansas, is still a subject for scientific controversies. Doctors F. Longnecker, J. J. Wright and L. D. Jacobs having examined Liebfried recently, report that, in their opinion, he could see and hear and was probably suffering from hysteria. No positive test was applied, because the patient refused to submit to the same. Dr. Parr, his physician, declined to accept the report and has now devised a test Liebfried cannot avoid. That of throwing the reflection from a mirror of the

sun's rays upon Liebfried's eyes. This test was applied this afternoon. Liebfried sat under a tree in his yard, with his right eye open and his left—the lid of which is partly paralyzed—nearly closed. The mirror was held ten feet from him in the sunlight so as to throw the reflection upon his eyes, and was held in that position. It had no effect on Liebfried's vision. The open right eye showed no sign by winking of the lid, by motion of the eyeball, by watering, or in any way that the reflection of the bright rays of the unclouded sun was thrown upon it. Dr. Parr held the lids of both eyes open, and neither eyeball seemed affected by the reflection of the sun's rays upon it. The reflection was then thrown on the eyes of a gentleman who sat next to Liebfried, and they could not bear it, but closed, as eyes generally do in such a case. Mr. Liebfried offers to put up \$100 that if placed in a perfectly dark room, in which are any number of his acquaintances, he will identify each one by touch alone and write their names on his slate. He has refused to read print by touch since his first few exploits in that line, but as the professor of mental and nervous pathology in the Chicago Medical College is to arrive here next week to investigate Liebfried's case for himself and record it in a work he is preparing for the press, it is hoped the patient's obstinacy may give way and that he will read print by touch for the Chicago scientist.—*St. Louis Globe-Democrat*.

For the Religio-Philosophical Journal.

## Second Article of the Agnostic Creed.

BY WM. ICHIN GILL.

The first article of the Agnostic creed affirms the existence of an Infinite and eternal energy from which all things proceed. The second article of this creed affirms that all things occur according to law, on which I propose to say a few words.

Very few thinking men in these days will care to utter any positive dissent to this. Even miracles are generally expounded by the evangelicals as conforming to law, some higher law than matter and common human psychology. This, however, indicates that a wide divergence of view may obtain among those who accept this general proposition.

There is a small and narrow view held by some who are eminent in science and claim a sort of right to lead the religious thought of the world, who say that we can know no other power than that of the material world and the men and animals it sustains, excluding as utterly inadmissible all consideration of any supposed evidence of any extra human power, whether of God or finite spirits. Some declare that they would pay no respect to any alleged phenomena whatever pointing in that direction. They condemn all such things in advance. This is just as scientific as the judgment which imprisoned Galileo and burned Bruno; and it is very evident that there exists as perfect a bigotry in some men of science as was ever found in religion, of which Du Bois Raymond is an example.

For one, I subscribe to this article; but I would bear in mind that laws may differ from each other while they coincide, and that the discovery of new laws as well as new phenomena is to be sought and expected forever, and never to be absolutely precluded by prejudgment. What are nature's laws we know only by experience; and it is only by experience we can ascertain what of nature is yet unknown to us; therefore, let us judge nothing before the time.

1. We ought not to dogmatically judge that the existence and consciousness of the deceased has ceased. We can never have proof of that because it is a pure negative.

2. We ought not to judge dogmatically that there is no possibility under any condition of establishing an intelligible connection between the living and the dead, so called. That, too, is a negative and unprovable. It would, indeed, be very improbable if up to this or any given time no manifestation of the departed had ever apparently been made. But the probability is reversed by the fact that men of all grades of intelligence and culture in all ages and countries have from experience of some kind affirmed such manifestation.

3. We ought not to prescribe conditions of such manifestation except such as seem to be necessitated by known laws, and even this should be done only with large allowance for possible error in our judgment as to these conditions. Every step in physical discovery has been a disappointment and often a sore trouble somewhere, because it was a reversal of previous judgments; and if we misconceived the facts, processes and conditions of the physical world, how much more are we likely to do the same concerning the Spiritual world.

4. We ought constantly to bear in mind that isolated phenomena come before the recognition of their law. All men were familiar with the phenomena of falling bodies before Newton defined their law. Laws having been discovered, they may serve either as lights or as blinds to other laws. Newton's discoveries in optics prevented men of science for a while generation from seeing the value of Dr. Young's subsequent discoveries in the same line, because they could not readily harmonize the new phenomena with the old laws. What we now call hydrogen was first called inflammable air because of its known inflammable property. This knowledge for quite a while opposed the fresh discovery that, combined with oxygen, it formed water; for how is it possible, the older scientists said, for so inflammable a thing to be a chieftain element in such an incombustible and fire-extinguisher as water. Thus science opposes progress in science, even in physics, and has to give way. Modesty, therefore, is a lesson which science needs to be always learning; and its dicta, based on past experience, is no authority against any well-certified new experiences in any line.

5. As phenomena come before the disclosure of their law, so some laws will be slower in discovery than others, and it is clearly possible that the law of some well-verified phenomena may never become fully manifest in this world. This must be so if the phenomena are caused by spirits of another sphere or order of existence, whose powers are different from any of ours. They may act according to the law of their existence while their effects on us do not belong to the connections which constitute the uniformities of our world, being without any traceable antecedent of our world, which may be pronounced their cause.

Such phenomena will be supernatural relative to our world of nature, but perfectly natural relative to the sphere whence they come. Thus we have a miracle in one relation, which in another relation is purely a natural process and phenomenon. Such may be the miracles of the Bible and of Spiritualism; and the phenomena are not in anywise discredited by the fact that they do not belong to our world at both ends, as both cause and effect.

## THE HOME CIRCLE.

## Experiences of a Spiritual Nature.

To the Editor of the Religio-Philosophical Journal:

I have thought for some time that I would give the JOURNAL some experiences I have had of a spiritual nature coming through my own mediumship. These experiences when they occurred were very interesting to me, and possibly their narration may interest some of your many readers. First, let me say, that I have been a medium for over twelve years. During that time I have had nearly every phase of mediumship. First, my hand was controlled to write; then I was entranced, spirit friends communicating to others through my organism verbally. Soon I was able at times to see spirits and gather through some unexplainable way, what they wished me to know. At first I heard no voices. Again, voices came to me, giving information in regard to the spirits who were controlling, who were invariably persons whom I had never heard of before. The circumstances were at all times (when tested by inquiries) found to be correct, names and residence, as well as incidents related by these voices, were always found to be just as they stated, although with this phase I was never able to see the spirit controlling. Again, I was controlled both to heal and diagnose disease, and I now have many testimonials of the success of my spirit guides in this phase of mediumship. I do not hear the voices as distinctly as I used to, owing possibly to inattention to them. Otherwise I think my medium powers have not diminished.

Some years since a lady of this city came to me for a sitting. The lady being a perfect stranger to me, never to my knowledge having seen her, and not feeling at all well that morning, I asked her if she would not come some other day. She did not seem willing to do so, and I told her the only reason I had for wishing to postpone the sitting was to give her and the spirits controlling just as good conditions as I could, but if she preferred I would sit for her then. (Here let me say that I think mediums are often blamed unnecessarily, when the fault is either in the sitter, or conditions under which the sitting is given). Seeing that the lady preferred a sitting that morning to coming again, I seated myself at the table, and in a short time I was entranced by a spirit, purporting to be the lady's husband. After giving her several little incidents, which she fully recognized, that had occurred during his earth-life, with some advice in regard to business matters, she asked him to give her his name. This, he said, he was unable to do at that time, as conditions were unfavorable. She expressed herself as quite disappointed at this, when the control seemed to change, and in my trance state, I described to her a field—seemingly a harvest field; several men were in it at work. One man, leaving the others, went to a corner of the field, and taking up a jug, drank from it. Soon after, this man began to feel ill, and had to be aided to reach a house in the distance where he lay down and shortly expired. This scene he said was given her as a test. On awaking, she related it to me, and said the occurrence really did take place. The liquid in the jug was simply molasses, vinegar and ginger. Physicians who were called in, said that the man being heated, and the drink being very cold, it probably was the cause of his death. The man described was (I think) an uncle of the lady's husband. She said the occurrence described was only known to herself, having heard her husband tell it, and as it took place fifty years before. She knew no one in this city, who had ever known of it. This same lady has had many remarkable tests since, from both a husband and son.

C. A. ROBINSON.

3250 Prairie Ave.

For the Religio-Philosophical Journal.

## A Prescription Pointed Out by the Spirits.

For some time I had been suffering from a painful and distressing attack in my stomach, and had recourse to many remedies without obtaining relief. On the 23rd of August, 1884, I was feeling very unwell, and lay down on the sofa to rest. I had been reading the JOURNAL, and my attention was drawn to an article entitled "Nerve Force." When I laid down I placed the paper over my face to shield me from the light as I faced a window. It slid down, and in so doing my attention was peculiarly drawn to these words: "And when he took her hands (his mother's) in his he felt the nerve force making a circuit through him." Immediately at the word "mother," I saw a spirit purporting to be the mother of a very dear friend of mine, who, from time to time, controls my organism for mechanical writing. I also realized the presence of what is so often experienced in my home of our loved and lamented daughter Ada, who left us for the higher life on Christmas morning, 1884. At the same moment that I recognized this force, I felt as if a warm fluid was suddenly injected into my system, warming me from head to foot. I had been quite cold before; all this seemed to transpire in a moment of time. I received an impression to come at the same hour the following morning; I did so and felt my stomach strangely affected while the same energizing force swept over me as before. I then heard a voice say, "Chaucer." I listened and wondered again. It said, "Geoffrey Chaucer." What could that mean? I knew I had no biography of Chaucer, and in the history of England only a passing notice of him. At last I remembered that I had in my possession a book belonging to my father entitled "Adam's sketch of all Religions," and that in the book were steel engravings of several founders of religion and among them was Chaucer. I went to the book closet and searched for the book, looked it very carefully over, but discovered nothing in it, that would unravel this mystery. Just as I was about to lay it back upon the shelf, I once more turned every leaf over until I came to the last. I there saw a piece of paper folded, and to my astonishment it contained a receipt given by my doctor, who had attended me five years before for the same difficulty in my stomach, that was now afflicting me. I did not know it was in the house, neither had I ever seen it before, or knew that he had written such a prescription for me. Can any of your readers solve this phenomenon upon any other hypothesis than spiritual? By my attention being arrested when I heard the word "Chaucer," was evidently the method they used to bring me into contact with the hidden receipt.

FANNIE E. CROCKER.

## Hersford's Acid Phosphate.

## FOR WOMEN AND CHILDREN.

Dr. JOSE HOLT, New Orleans, La., says: "I have frequently found it of excellent service in cases of debility, loss of appetite, and in convalescence from exhaustive illness, and particularly of service in treatment of women and children."







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CHICAGO, ILL., Saturday, June 20, 1885.

## The Mott Trial.

Upon the acquittal of J. H. Mott at Kansas City, we received and published a telegram from Dr. Thorne announcing the result and promising an account by mail for publication. Relying on this volunteer offer we have waited, until subscribers growing impatient for an authentic account are daily writing us to supply it.

On March 26th J. B. Lawrence, Quintin Campbell and Mrs. Mary P. Reese, all on the staff of the Kansas City Journal, of which Col. Van Horn is or was not long since editor-in-chief and one of the principal owners, attended a séance at the residence of Mott. These parties had previously attended Mott's séances and convinced themselves that he was a fraud and that the purported spirits were all personated by him. This section of the Kansas City Journal's corps, having arranged all the preliminaries for an exposure, by procuring a warrant of arrest, a squad of police, and syringes filled with an alcoholic solution of aniline dye, repaired to Mott's house. The police officers were left outside. Lawrence and Campbell, armed with the squirt guns and supported by Mrs. Reese, entered the séance room and awaited developments. It may here be stated for the benefit of the uninformed that Mott sits in a totally dark cabinet having an aperture in the door, 24x18 inches and breast high, at which the forms appear; the séance room being fairly well lighted. The exposures had not long to wait. We now quote from the report of the testimony of J. B. Lawrence as given at the trial:

"Finally Mr. Mott announced that the spirit friends of Mr. Lawrence were present and wished to talk with him. I at once went to the aperture. I had the syringe in my hand. I placed both hands on the shelf, the thumb of my right hand being on the bulb of the syringe. When I got to the aperture I asked if any of my spirit friends were present. The usual faint reply came, 'yes.' I asked who were there and the answer came: 'Father, mother and all.' I said I was glad to know it. Almost immediately after that the curtain was pulled aside in my left hand side, and right in the lower corner a face appeared which I recognized, unmistakably, beyond all doubt, as the face of Mr. Mott, the defendant. I have no doubt whatever of the recognition. I saw that I had him. I wasn't looking for much. The moment I saw Mott I said: 'You are under arrest. This house is in possession of officers.'"

"After I saw Mott I said: 'If the spirit of my father is present will he please appear.' Almost immediately the face of Mott appeared in front of me, not twelve inches from my face. My syringe was in position. I took aim and pressed the bulb and heard the aniline splash in his face. The moment I struck Mott I said: 'You are under arrest. This house is in possession of officers.'"

Then followed protests from Mrs. Mott, the admission of the police and the usual confusion. Lawrence further testifies:

"The officers asked Mott to open the door. Nothing was heard from the inside of the cabinet. I then said to the officer: 'Open the curtains and flash your light and take a look.' They did so and flashed the light on the face of the medium, and it was discovered to be deluged with aniline. The dye was all over his upper lip, mouth and chin."

Mott was found sitting in his chair in the farther corner. When spoken to he made no reply, and his wife said he was in a trance. On being taken out, he remained silent at first, and then said: "Oh gentlemen, I have such a pain in my stomach." An officer testifies that Mott asked for whiskey. He was taken before a Justice of the Peace and placed under bonds to appear for trial.

The next witness was Quintin Campbell, who corroborated Lawrence's testimony. We quote from the report, Campbell on the witness stand:

"State whether you saw any stains of aniline in the cabinet?"  
"Yes, just opposite the aperture on the white wall, against which the cabinet was built, was a clot of aniline, with a little streak running down from it."

"Supposing Mr. Lawrence to have fired straight into the aperture, where would the dye have struck?"  
"Just where it did."

"How far was that from where Mr. Mott was sitting?"  
"About three feet."

"Could he have been struck by the aniline had he been sitting in his chair?"  
"He could not."

"If he had been struck, where would it have struck him?"  
"On the left cheek."  
"Where was he struck?"  
"All over the front of his face, and there was a running streak down one cheek."  
"Was any money paid for either of these exhibitions?" (Meaning either of the séances.—Ed. JOURNAL.)  
"Yes; for the first."  
"How much?"  
"I paid \$1.50."  
"What for?"  
"To have Mott materialize spirit faces."

Mrs. Mary Palmer Reese was the next witness, and corroborated the testimony of Messrs. Lawrence and Campbell. We again quote from the report, Mrs. Reese on the stand:

"Please relate your experience at the first séance you attended, if the effect on you was in any way different from that experienced at subsequent séances."

"I went ready and anxious to be convinced of spiritual materialization. I wanted to go to the cabinet. I was nervous, excited and slightly afraid when I saw the face. The peculiar circumstances and surroundings made me almost faint. One face appeared which startled me. It resembled the face of a friend. I asked who it was and heard a sound but no name. The faint voice said, 'with you, by you,' etc., but gave no name. I turned to my companion standing near me and said, 'doesn't that look like Robert Roth?' Immediately the voice behind the curtain said, 'I am Robert Roth.'"

"The spirit caught on, then," said Major Woodson, the prosecuting attorney.  
"Yes, sir; it caught on."  
"Did you see Robert Roth again?"  
"Every time I went there."

"Have you any other knowledge of anything which has occurred at Mott's house?"  
"Joseph Jefferson, who is a believer in Spiritualism, went there with me during his stay in this city. I went with him as a matter of courtesy. He said, after we went away, 'that the Motts were frauds.'"

Capt. Ditsch, a police officer, corroborated the previous evidence so far as he was a witness of the transactions, and testified that he did not think it would have been possible to have thrown the aniline so as to hit Mott as it did, if he had been sitting in his chair. From the report of the cross-examination of this witness by Mr. Beebe we quote:

"Now, Captain, did not Mott act like a child?"  
"Well, he seemed all broken up and nervous and said he was sick."

"Did you find anything on him?"  
"No, I found nothing."  
"How was the chair located with reference to the spot on the wall?"

"The spot was five or six feet from where Mott's head was, as I recollect it."

This distance was afterwards reduced by the witness to "about four and a half feet."

Detective Hays, the next witness, was very positive that had Mott been sitting in his chair, Lawrence could not have squirted the aniline so as to have struck the medium as it did. "It was," said the witness, "all dark in there." On the cross-examination this witness testified that no paraphernalia was found, but that the cabinet "was double where the ventilator was fastened in.... The south wall and the west wall were both double, there was quite a space in them."

Mrs. W. W. Egnew testified to having attended Mott's séances and that the faces at the aperture "looked like masks, or false faces." With the close of this witness's evidence Major Woodson announced, "The State rests, your honor."

## THE DEFENSE.

After considerable sparring over the introduction of depositions, several were finally permitted to be read. Among others that of John W. Bernhardt. He had attended a séance in Kirksville, "where Mott was chained to the floor, fastened by handcuffs and fastened securely." After the materializations Mott was found fastened as before. Mr. W. Hart thought Mott genuine. S. S. Hoos of Adair County, had attended a séance. His acquaintance with mediums was extensive and he thought he could detect a fraudulent medium; had detected six; had only attended one of Mott's test séances. F. A. Grove, a Kirksville druggist, deposed that he attended the test séance; bells were rung in the cabinet, faces and flowers shown. The deposition of J. L. Porter, a Kirksville merchant, was next read. On one occasion he and a friend had put a pair of black gloves on Mott's hands and sewed them to his coat and cuffs so he could not get them off. They shut up the cabinet and soon heard Von Hivens calling to them that it was no test. They opened the cabinet and Von Hivens, controlling Mott, showed them Mott's hand; the glove seemed to part in the middle and fall off the hand; then it appeared to go back again and they could find no rept. Geo. P. Olmsted being sworn testified to having attended Mott's séances and that he had seen and recognized there, among other spirits, those of his father-in-law, mother, brother and two of his children who died in infancy.

Dr. Joshua Thorne next took the stand. He had been a physician for twenty-nine years; had made a serious study of Spiritualism for the last twenty-five years, making it a part of his life work; had traveled extensively in this country and Europe for the purpose of investigating its different phases. We now extract from the published report of Dr. Thorne's examination.

"Do you know the number of followers in the so-called philosophy and religion of Spiritualism?" asked the lawyer.

"I cannot tell you the number. It is very large. It is six millions and over in this country, and in Europe it is believed by a large number of people and is more prevalent among the educated classes than among the common people. It is an organization known all over the world."

"I will ask you, whether in the philosophy of Spiritualism there is anything known and recognized as materialization?"

"We regard it as a religion in the highest sense of the term."

"I ask you to state whether it is a fact that materialization is recognized, and in what it consists?"

"It is now generally known as one form of spirit. We claim it is as plain now as it was in the Bible days. We claim that materialization is one of the wills of God."

Dr. Thorne further testified to attending Mott's séances. On one occasion he was present with Col. and Mrs. Van Horn, when he recognized his friends, and among the rest Charles Van Horn, a son of the Colonel. This spirit was also recognized by Col. Van Horn. He heard a spirit converse with a lady in French and Hebrew. At another séance Dr. Thorne recognized the face of old man

Younger, father of the Younger boys. We again quote Dr. Thorne's examination and evidence, from the report:

"Then a person dying comes back just as he went, clothes and all?"  
"I have seen clothes materialized by the heap. They have lawyers there. I know they are pretty low down in the scale, but they will rise if they repent."

"You have seen those clothes just as they are here on earth?"  
"I have seen spirits manufacturing lace by rubbing their hands together. I have samples of the lace in my own house—made in my own house."

"Was it real *bona fide* lace?"  
"Yes, sir; it seems to be of a finer texture than samples I have seen."

Upon one occasion Dr. Thorne felt quite sure for a moment that the face at the aperture was Mott's, but he immediately heard him coughing in his chair; otherwise he would have sworn the face was Mott's.

Dr. John Dooley, a magnetic healer, swore that Mott had not to his knowledge advertised or carried on the business for money; that he had attended the séances and recognized, among others, a sister whom he had last seen in life when she was 43 years old, and it was twenty years later when he saw her materialized spirit. Mr. Henry Ess, a graduate of the University of Columbia, was then put on the stand and testified that he was introduced to Mott by Col. Van Horn; had attended séances and recognized friends among the faces at the cabinet aperture. On two occasions he had seen spirit faces at the aperture and at the same time saw Mott sitting in the corner. Under cross-examination Mr. Ess said that at one séance he had seen several faces at the aperture which he thought were Mott's face. He finally requested to see his friend's face while he saw the medium's, and the wish was gratified. He testified that the cabinet was not dark, but he did not know where the light came from. He declared it possible that the aniline may have hit Mott's face while seated in his chair.

"Was there more than one large spot on the wall when you examined it?" inquired the lawyer.

"Yes," replied Mr. Ess, "there is a big spot seven feet and one inch from the floor, then there are small ones all over the walls, particularly near the chair." The trend of Mr. Ess's testimony shows that he did not credit the statement of Mr. Lawrence as to the aniline performance; though he was not present on the night of the exposure.

The next witness, Mr. T. W. Gilruth, had known the defendant since the day after the exposure. He had investigated the cabinet since then. The drift of this witness's testimony was to discredit that of Mr. Lawrence. Dr. S. S. Todd was next sworn and testified to having recognized spirits at Mott's. Hon. C. A. Chase, mayor of Kansas City in 1880-1, was next called and said he had recognized friends at Mott's; among others the face of a Mr. Bronson who formerly lived in Michigan. Mr. James Anderson, an attendant of the Presbyterian church in Kansas City, followed, and testified to having recognized relatives at Mott's whom he had not seen for from twenty to forty-five years. This witness was very anxious not to be taken for a Spiritualist; and thought nothing could be done without God's permission. Dr. T. A. Kimmell had attended Mott's séances and recognized friends. Mr. W. Reese had known Mott for some months, had seen spirits there whom he positively identified, several of them seen simultaneously. This witness testified that he was a member of the Methodist church. His testimony was very clear, positive, and confidence-inspiring. Mr. Joseph Peavy testified to seeing a spirit at the aperture and Mott in his chair at the same time; also to having seen a spirit dematerialize at his feet. He thought if aniline were squirted straight on the aperture it could not have helped hitting Mott. It would have struck the wall and splattered Mott's face. Mr. Jno. Moreland had recognized acquaintances at Mott's séances, whom he had known years before in earth-life. Mr. M. N. Norris had positively recognized his brother, Col. John A. Norris. Mr. Silas Rain had fully identified his daughter and many other members of his family.

Mr. S. S. Ely had attended six séances. He had seen remarkable things at Mott's. On one occasion a spirit had come entirely in front of the curtain and talked with him. On New Year's day he had seen his mother, his wife's mother and two little boys; their faces all appearing simultaneously at the aperture. Mr. Ely affirmed that he was a Quaker. Mrs. Ely corroborated her husband's evidence. Mr. Smith Baker would not have recognized the forms he saw, but combined with the conversation they satisfied him. Dr. Whittinger, a Kansas City druggist who has been investigating Spiritualism for thirty years, testified to having identified spirits at Mott's and was perfectly satisfied.

Officer Fairchild testified to having made an experiment, with the aid of Dr. Thorne, to see if aniline squirted under conditions similar to those that obtained when Mr. Lawrence shot off his squirt gun, would strike a person seated where Mott claimed to be. The result of the experiment had convinced him that Mott might easily have been struck. A lively fusillade was kept up on this witness, and the prosecution objected to him as not being an expert in his knowledge of anillips and hence could not tell whether that used by Dr. Thorne would act as did that used by Lawrence. The next witness called by the State in rebuttal was Dr. Hungerford; he testified to having recognized Mott's face at the aperture and knew he was not mistaken, he had even recognized the familiar grin. Each time an alleged spirit came to the aperture, it was Mott's face, ten times in all.

After Mrs. Reese had been recalled to answer unimportant questions, the taking of evidence on both sides closed.

After long, exhaustive and exhausting arguments on both sides, the charge against Mott was disposed of on May 2nd, by Justice Clayton deciding for the defendant. Thus after a two week's trial, that need not have taken two hours, Mott was discharged.

Justice Clayton rendered a somewhat lengthy opinion. We quote so much of it as is necessary to show the law in the case, and incidentally, his individual opinion of Mott's claim as a medium for materialization.

## JUSTICE CLAYTON'S DECISION.

The offense charged, under the statute, is made a felony, and is punishable by imprisonment in the penitentiary for a term not less than two years.

The duty of an examining court in cases of felony is set forth in sections 174 and 175 of the revised statutes, and in substance is as follows: First, to ascertain if any offense has been committed. Second, to determine whether there is probable cause to believe the prisoner guilty thereof. If both these questions are answered in the affirmative, to commit him to jail or admit him to bail, as the case may be, to await the action of the grand jury. If either should be answered in the negative, to discharge him. In order that the state sustain the charge it is necessary to prove: First, an intent to defraud. Second, an act committed. Third, a false pretense.

Section 19 Pick., 179; 2d Whar. Cr. law, 8 ed. sec. 1130. And the fraud must be such as to deceive a person of ordinary intelligence, or a person of ordinary prudence and caution. 14 Wehr, 547; 12 Id. 567.

Finally, the false pretense, must be relied on by the party claiming to have been defrauded, as true, 1st American Cr. R. 218. The substance of the testimony for the state was as follows: J. B. Lawrence testifies that on or about the 14th day of March, 1885, he was at defendant's house from 7 to 9 o'clock P. M., and had conversation with him, in which defendant claimed that he had materialized the spirits of the dead, and that "ostensibly" there was materialization by defendant on that evening of certain deceased relations of witness, but that witness was not able to recognize the so-called materialized relatives by appearance, conversation or clothing. The witness further stated, that he was satisfied that defendant was a fraud the first time that he visited his house, and determined to expose him, but he paid the defendant money after the "so-called materialization," and after he was convinced that defendant was a fraud; that he had been informed that defendant was a fraud before he attended the first séance, and the second visit to defendant's house was made for the express purpose of exposing the fraud.

The other witnesses for the prosecution testified that they were satisfied that defendant was a fraud, and that they determined to assist Mr. Lawrence in exposing him, and accompanied him on his second visit for that purpose. It was a noble company of expositors, and the result shows that success crowned their efforts. Armed with a rubber squirt gun, filled and charged with the fatal aniline, and accompanied by the officers of the law having a warrant for defendant's arrest, they demonstrated, beyond the possibility of a doubt that defendant was a fraud.

No witness for the state testified to a belief in defendant's statements that he could materialize the spirits of the dead, and all admitted that the money paid to defendant was paid to him simply for the purpose of aiding their investigations and intended exposure, and not on account of any confidence had in defendant's pretended spiritualistic powers. On the night of the exposure of defendant no money was paid to him. The witnesses testify that their object in attending that night was for the purpose of exposure, the warrant for defendant's arrest having been issued several days prior to this visit. There was no testimony showing that defendant had ever solicited the prosecuting witness or any one else to attend a séance, so-called; on the contrary, the overtures for séances were made by the prosecuting witnesses.

There is no doubt in the mind of the court that Mott, the defendant, is a fraud, and that the supernatural powers claimed by him are false and fraudulent. The court is not willing to believe that the spirits of the loved ones who have "crossed over the river" can be recalled to this earth in a materialized form by Mott, or any other of the mediums. Von Hivens, a Gen. Bledsoe, a darkened room, a master of ceremonies (as in this case the defendant's wife), and \$1.50 in money.

The evidence in this case shows to the court very plainly that the prosecuting witnesses were not deceived or deceived by any of the representations and tricks of the defendant, and that the first and only belief that they believed him a fraud from the first, and disbelieved his representations made to them at defendant's house, where they went of their own free will, and not on any solicitation by the defendant. Taking the law and applying it to the evidence, the court is of the opinion that no offense has been committed. The defendant will, therefore, be discharged.

## Sensations and Shows.

The American people dote on sensation; they must have it served with their morning cup of coffee; it seems somehow to act as a tonic, stimulating the stomach and liver and acting as a regulator of the chronic biliousness engendered by the climate, and the race for wealth and place. The daily press understands this and is ever ready to supply the demand—for a consideration. The people gladly aid the newspapers in working up sensations. Hence the daily press can always depend on a supply from some source. Beecher has furnished his share, both as a very carnal man and as a very sensational preacher. Talmage is doing his best, but as nature was not so prodigal in bestowing physical and mental endowments upon him as upon Beecher the poor man can never hope to rival Tilton's bosom friend, in the estimation of the daily press. The favorite of the hour with the daily press, is the individual who furnishes matter which, with displayed headlines and plenty of padding, will fill several columns; if he is so fortunate as to be able to do this even once, his success in life is reasonably assured; but if he can keep it up for weeks, months and years—the longer the better—his fortune is certain. The daily press has, therefore, powerful and willing auxiliaries in its trade of prostituting public taste, while filling the pockets of publishers.

A striking example of this was the Mott trial. Mott's trial was merely a preliminary examination before a Justice of the Peace to ascertain whether there was ground on which to hold him to await the action of the grand jury. The prosecuting witnesses ought to have known, and the lawyers and Justice, certainly did know, in advance, that the State had no standing in court. In the beginning of the trial, and so soon as the prosecuting witnesses disclosed that they had not been deceived, the complaint should have been dismissed. But this would not suit the pleasure of the Kansas City people. Times were dull, political scandal had subsided in November, a long hard winter had passed; it was just "between hay and grass," with scant fodder for scandal mongers and sensationalists. It would not do to let the opportunity pass; so, on all hands it seems to have been tacitly agreed that a sort of judicial circus should be materialized.

The scheme was a huge success; "the great moral show" was kept on exhibition night

and day for two weeks. The matinees and evening performances were attended by such crowds that the natorium, accommodating fifteen hundred people, had to be secured for some of the entertainments, when extra attractions were advertised. The part of Barnum was played by the Justice and lawyers, as a body. In their individual capacities they assumed other duties. The Justice acted as ring master, and the several lawyers on either side as court fools and trick clowns. Mott was the Jumbo. The circus performances were admirably executed by the witnesses, who did their several parts with the artistic grace of professionals. As the great State of Missouri paid the bills and no door fee was exacted, it was unnecessary to issue free tickets to ensure a full house; and small boys were relieved of the disagreeable necessity of crawling under the canvas. The only expense entailed upon the audience was the daily programme, supplied by the Kansas City Journal, at five cents a copy; but as the audiences were usually content to enjoy the fun as it came along, without previous knowledge of what was to be exhibited, this tax was not onerous. After a run of two weeks to packed houses, the "biggest (judicial) show on earth" was appropriately closed by the ring master, who, with a gracefully assumed air of decorum, crowned Jumbo with laurel and presented him with the freedom of the country engrossed upon parchment and sealed with bright red wax on which was imprinted the motto of the State of Missouri, *Salus populi suprema lex esto.*

## "Organ" and Newspaper—The Difference.

There are newspapers and then there are publications called newspapers, by courtesy, which are only "organs." A newspaper publishes the truth so far as it is attainable. An "organ" never does this when in the opinion of its partisan editor, his readers will not relish it; he fears to rely upon their common sense; he deems loyalty to truth, secondary to fealty to party. Being only a poor blind-organ-grinder himself, he foolishly imagines everybody else is blind.

The Banner of Light organ in its weekly recital of the 16th ult., grinds out the following:

## J. H. MOTT ACQUITTED!

While "societies" ostensibly formed for the purpose of enlightening the public are slowly plodding their way with great reluctance toward a conclusion they see to be inevitable, but which, dreading to approach, they are belaboring their brains to devise if possible some means to avoid, twelve men with no scientific prestige, sworn to render a verdict in strict accordance with the testimony presented them, have by their acquittal of Mr. J. H. Mott, on May 2nd, declared the materialization of spirit forms to be a fact; in this, on the principle that the greater includes the less, other spirit phenomena are also pronounced true.

Beaten at every point in their efforts since the 31st of March, 1884, to disprove the truth of modern Spiritualism, what will the clergy, the scientists, the materialists, and other opponents do next? Keep on, gentlemen, if you choose; our armory of defensive weapons can never be destroyed, our ammunition never exhausted.

Spiritualists, more than any other class, need to be kept correctly informed of all that affects the work of Spiritualism. Even with the fullest knowledge attainable they have no easy task. Now supposing the readers of the Banner, including lecturers and conference-speakers, relying upon the correctness of the account of the Mott trial as published in that paper, confidently repeat it from the platform or in controversy, only to be confronted with the facts and the Justice's decision as published in secular papers and reproduced in this issue of the JOURNAL; about how much would Spiritualism be advantaged thereby?

"Twelve men with no scientific prestige, sworn to render a verdict in strict accordance with the testimony presented them, have by their acquittal of J. H. Mott, on May 2nd, declared the materialization of spirit forms to be a fact." This is, alas! about on a level with most of the evidence offered by the Banner. There was no jury; the trial was only a preliminary examination before a Justice of the Peace, to determine whether there was legal ground for holding the defendant to await the action of the Grand Jury. The Justice, in a part of his opinion not quoted in the JOURNAL, clearly avowed his disbelief in materialization; on *a priori* grounds, and as clearly displayed his prejudice and ignorance; he also most emphatically declared Mott guilty of the charge as set forth in the warrant and supported by the testimony of Lawrence and others.

Now, if the decision of the Kansas City court had been as asserted by the Banner, and the effect of such decision had been—as an inevitable sequence—to declare "materialization of spirit forms to be a fact," as the Banner asserts it was, then by the same sort of logic what must be the natural sequence of the decision as it was in fact? For reply, we wait to hear a doleful tune from the time-worn organ!

"Keep on, gentlemen, if you choose," shouts the doughty veteran, "our armory of defensive weapons can never be destroyed, our ammunition never exhausted." "From all such 'weapons' and 'ammunition' may the good angels, aided by our common sense, deliver us!" replies the JOURNAL. Such "weapons" and such "ammunition" should be stored in a museum alongside of the squirt-gun and aniline; there they might serve to show a future generation something of the candor and courage of the 19th century.

In the same issue of the Banner with the editorial above quoted is another, from which we quote, leaving the application to be made by our readers. Here it is:

The Banner has said many times, and still insists, that it feels in duty bound to protest against the spirit of arrogant dogmatism that is continually cropping out through the agency of a certain class of Spiritualists.







BY A. T. LANPHERE

he "Faithists" and their Theor  
Worked Out in Practice as Th  
Should Be.

self upon the "strange foreigner," referred to in his letter, and for two weeks, this "gentleman of an earnest soul, fine scholarship and great candor," as Dr. Babbitt puts it, devoured his substance, complacently accepting services at the hands of an old fee-

COMMENDATIONS OF GENERAL BULLARD.  
To the Editor of the Religio-Philosophical Journal:  
I have read the farewell lecture of Mrs. E. L. Wat-

It is true that humanity in its weakness and ignorance needs charity and help. It is the imperative duty of the educated and strong to do all in their power to aid those less favored. Such is the highest Christianity, the highest civilization and the final destiny of mankind.

Saratoga, N. Y.

—

The City of Mexico has sixteen daily papers.

1

To the Editor of the Religio-Philosophical Journal:

**Ghostly Sounds that Followed the**

### Death of a Man in a Well.

foam and the washing of feet, the kiss of charity, and the right hand of fellowship. They anoint the sick with oil for recovery and baptize converts by laying on of hands and prayer, even while the person baptized is in the water. They also believe in general redemption, though it is not with them an article of faith.

## BY W. WHITWORTH

WILLIAM W. WILSON

become Christians, if "they" could induce their wives to follow their example." During the entire year twelve Jews in London and suburbs have been baptized. The cost of making one convert appears to amount to \$14,500.00. Possibly a Hebrew is to receive in value to the full amount of this sum through renouncing the religion of his fathers, but some persons still have grave doubts about it. This race, like most others, is characterized by good and

**Notes and Extracts on Miscellaneous Subjects.**

Detroit barbers are agitating the Sunday question.  
India now produces annually 7,000,000 tons of wheat.



## Cradle and Coffin.

FROM THE SPANISH.

There is dancing and laughing, and drinking and song,  
But the child in the cradle smiles not with the throng;  
There is silent lamenting and sorrow's hot tear,  
But a smile lights the face of the dead on the bier.  
Why the dance for a birth, why the tear for a death?  
There's the pining of woe in the infant's first breath.

Men know not their time for their smiles and their tears,  
When grim logic would groan, the air waves with their fears.

A day is a lifetime: what is death but a sleep?  
When men doze o'er the wine cup it is treacherous and deep.  
True life is avoidance. Love not the content  
Of the throng singing songs through a lifetime gay spent.

They rise surly from couches of down in the morn,  
And blush at the sweat drops of toll that adorn.  
Scarcely heard is the wail of the babe from the womb.

When a cradle tells of age to be laid in the tomb,  
From the highway of life the graveyard's span,  
From the babe to the lad, from the lad to the man,  
From manhood to age, and from age to the bier,  
From baptism sprinkle to funeral aster.  
A sorrow's stamp on the brow of the born,  
But the roses on graves bear no pale infant's bright form.

On slow funeral is fixed the pale infant's bright gaze,  
But the eye of the dead sees eternity's blaze.  
Why, then, smile for a birth, why weep at a tomb?  
Why the torch in the sunlight, why closed eyes in the gloom?

While they drink round my cradle I laugh at their tears,  
None know a true good but the kingdom of ghosts.  
How empty the joy of one born to die,  
For one dying for life O how empty the sigh!

Sin alone is fit cause for man's sorrow and tears;  
Not the cup nor the dance, but 'tis virtue that cheers.  
When my time shall have come and death stands at my side,  
And a coffin shall cover my strength and my pride,

Have dancing and drinking and laughter and song,  
As who toiled my birth bear my coffin along.  
HALTON WILLIAMS.

## Good and Evil—Proposition to Debate.

To the Editor of the Religio-Philosophical Journal:

I have long since planted myself (or rather have been planted by the force of evidence,) squarely upon the ground that "all things are of God." (If God is infinite, and, therefore, "good," (if God is good,) and the unavoidable sequence is that "whatever is, is right," (if all things are not wrong.) Paul said, "To him that is pure, all things are pure." And I think that it may be said with equal propriety, to him that is corrupt, all things are corrupt. It is said to be "bad" that won't work both ways; and desiring to be found on the side of the pure, good, and right, I have rendered my verdict in accordance with the testimony of these three witnesses.—Paul, Shakespeare and Pope.

I lectured in the city of Gonzales on the evening of the 4th of May, to an attentive audience, upon the subject, "Progression," presenting it as the foundation and key-stone of all the phenomena of life in the universe, not excepting that found in God himself, and hence arguing that a personal God, of which or whom we hear so much, is a subject of progression and growth. Before the hour for my lecture to come off the editor and proprietor of the *Gonzales Inquirer*, denounced me as a "miserable crank and an intolerable bore," and said that it had been decided by the people of Gonzales, that they would not hear my lecture. On the question, "What is a crank?" being answered,—"One who takes untenable grounds upon any given subject," I maintained that there are, then, a great many cranks in the world, since there are two sides to almost every subject that engrosses the human mind, and but one of these can be true; therefore I have submitted the following resolutions, putting it in two different forms.

1. Resolved, That the doctrine of a vicarious atonement, in the personal mediation of Jesus, his sufferings and death, is unscriptural.  
2. Resolved, That the doctrine of a vicarious atonement, in the personal mediation of Jesus, his sufferings and death, is a doctrine of the bible.  
If any person of character and ability wishes to discuss with me the matter involved in the foregoing resolutions, I will affirm the proposition in the first resolution, or deny it in the second. J. R. COKE, Rancho, Texas.

## The Way the Current Sets.

A Massachusetts correspondent, under date of May 21st, writes:

During my associations with brother Spiritualists of various and diverse types during the past, I have frequently heard of "the current" and the "journal"—sometimes with commendation and with disparaging remarks. Having for many years been both at home and in foreign lands (India, China, etc.), a student of Occultism and Modern Spiritualism, and believing with the apostle of old, that it is a good doctrine to try all things and hold fast to that which is good, I determined to send and get a copy of your paper, so as to judge for myself of its "pernicious" doctrine, which I did a short time since. You kindly sent me several copies, and I must say if they are a fair specimen of your paper, and were not got up expressly for my benefit, as some of our opponents claim that the various phenomena of spiritual sciences are for special occasions, I must say that I have seen no paper in this country that so nearly comes up to my standard; that is "to try all things, and hold on to those that stand the test;" at any rate, like Jack the sailor, I am going to try it for six months any how.

## Tired Languid Dull

Exactly expresses the condition of thousands of people at this season. The depressive effects of warm weather, and the weak condition of the body, can only be corrected by the use of a reliable tonic and blood purifier like Hood's Sarsaparilla. Why suffer from a languid, tired, and dull condition? Take Hood's Sarsaparilla. It will give you untold wealth in health, strength, and energy.

In SUMMER TIME, when the thoughts of men are turned to leafy arbors and rippling brooks, towering mountains and roaring surf, the Michigan Central presents to him a choice of routes to all the Eastern and Northern resorts that is embarrassing by the variety and number of their direct attractions. The Summer Tourist and Mackinac Island folders just issued are models of beauty and taste in the typographic art and are full of interest. Copies can be obtained of any agent of the company, or of O. W. Higgins, General Passenger and Ticket Agent, Chicago.

Aesthetics is the science of the beautiful. The need of merit for promoting personal aesthetics is due to J. C. Ayer & Co., whose incomparable Hair Vigor is a universal beautifier of the hair. Harmless, effective, agreeable, it has taken rank among the indispensable articles of the toilet. To apply locks it gives luxuriance; and withered hairs it clothes with the hue of youth.

Ladies of all ages who suffer from loss of appetite, from imperfect digestion, low spirits and nervous debility, may have health renewed and life extended by the use of Mrs. Lydia E. Pinkham's remedy for all complaints specially incident to the female sex. We not only have a living faith in Mrs. Pinkham, but we are assured that her remedies are at once most agreeable and efficacious.

Booth does not look at others who play his parts, fearing unconscious imitation. He has never seen "Hamlet" played except by his father.

"I have no appetite," complain many sufferers. Hood's Sarsaparilla gives an appetite and enables the stomach to perform its duty.

A palm tree, said to be 100 years old, is in the conservatory of a Norwich, Conn., man.

"You are very kind, sir," but I prefer N. K. Brown's Euc. Jamison Ginger, if you will let it do so."

In India the barbers charge twelve cents for thirty shaves. This is two and a half shaves for a cent.

About 50,000 bushels of Virginia oysters have recently been landed near East Providence, R. I.

## BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original healthy condition and color by the use of Hall's Hair Renewer. This efficient remedy combines the most desirable qualities of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunsberry, 344 Franklin ave., Brooklyn, N. Y., after a severe attack of erysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Renewer produced a new growth, as soft, brown, and thick, as in youth.

## HALL'S VEGETABLE SICILIAN Hair Renewer

It is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthy action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment, I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Renewer. Mrs. Susan H. Scott, Stoddard, N. H., writes: "The Renewer will certainly restore gray hair to its original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair in splendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kansas, writes: "I have used Hall's Hair Renewer for years. It keeps the scalp clean and healthy, the hair dark and glossy, and produces a new and vigorous growth."

## Hall's Hair Renewer,

PREPARED BY  
R. P. HALL & CO., Nashua, N. H., U. S. A.  
For Sale by all Druggists.

## For Good Purposes Only.

Mrs. A. M. Baupien, 1939 Ridge Ave., Philadelphia, is well known to the ladies of that city from the great good she has done by means of Lydia E. Pinkham's Vegetable Compound. She writes Mrs. Pinkham of a recent interesting case. "A young married lady came to me suffering with a severe case of Protrusion and Ulceration. She commenced taking the Compound and in two months was fully restored. In proof of this she soon found herself in an interesting condition. Influenced by foolish friends she attempted to evade the responsibilities of maternity. After ten or twelve days she came to me again and she was indeed in a most alarming state and suffered terribly. I gave her a tablespoonful of the compound every hour for eight hours until she felt asleep, she awoke much relieved and evidently better. She continued taking the Compound, and in due season she became the mother of a fine healthy boy. But for the timely use of the medicine she believes her life would have been lost."

## For Weak Women.

Mrs. Lydia E. Pinkham: "About the first of September 1881, my wife was taken with uterine hemorrhage. The best physician she could consult did not check it and she got more and more enfeebled. She was troubled with Protrusion Ulcer, Leucorrhoea, numbness of the limbs, sickness of the stomach and loss of appetite. I purchased a trial bottle of your Vegetable Compound. She said she could discover a salutary effect from the first dose. Now she is comparatively free from the Protrusion, stomach's sickness, etc. The hemorrhage is very much better and is less at the regular periods. Her appetite is restored, and her general health and strength are much improved. We feel that we have been wonderfully benefited and our hearts are drawn out in gratitude for the same and in sympathy for other sufferers, for whose sakes we allow our names to be used."

C. W. Eaton, Thompson, N. Y.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND is prepared at Lynn, Mass. Price \$1. Six bottles for \$5. Sold by all druggists. Sent by mail, postage paid, in form of Pills or Lozenges on receipt of price as above. Mrs. Pinkham's "Guide to Health" will be mailed free to any Lady sending stamp. Letters confidentially answered.

## Cancer of the Tongue.

A Case Resembling that of Gen. Grant.  
Some ten years ago I had a scrofulous sore on my right hand, and with the old-time treatment it healed up. In March, 1882, it broke out in my left ear, and soon afterwards, extending through my cheek, to the top of my left cheek bone, and up to the left eye. I subsided on leucidin, and my tongue was so far gone I could not talk. On October first, 1884, I commenced taking Swift's Specific. In a month the swelling stopped and healing commenced, and the fearful aperture in my cheek has been closed and firmly united. A new under lip is growing, and it seems that nature is supplying a new tongue. I can talk so that my friends can readily understand me, and can also eat solid food again. I would refer to Hon. John H. Taylor, State Senator, of this district, and to Dr. T. R. Bradford, of La Grange, Ga., May 14, 1885. MRS. MARY L. COMB.

Treatise on Blood and Skin Diseases mailed free. The Swift Specific Co., Drawer 8, Atlanta, Ga. N. Y. 157 W. 23d St.

## FREEGIFT!

A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Sore Throat, or Hoarseness. It is elegantly printed and illustrated 144 pages, 12mo. 1879. It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is invaluable in persons suffering with any disease of the Nose, Throat or Lungs. Address DR. R. H. WOLFE, Cincinnati, Ohio.

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## A MAN

WHO IS UNFAMILIAR WITH THE GEOGRAPHY OF THE COAST  
TRY WILL SEE BY EXAMINING THIS MAP THAT THE



## CHICAGO, ROCK ISLAND &amp; PACIFIC RY

By the central position of its route, connects the East and the West by the shortest route, and carries passengers with comfort and speed. It is the only line that runs direct from Chicago to St. Paul, St. Louis, Kansas City, Omaha, and Denver. It is the only line that runs direct from Chicago to the Gulf of Mexico, via New Orleans and Mobile. It is the only line that runs direct from Chicago to the Pacific Coast, via San Francisco and Los Angeles. It is the only line that runs direct from Chicago to the South, via New Orleans and Mobile. It is the only line that runs direct from Chicago to the West, via St. Paul and Denver. It is the only line that runs direct from Chicago to the East, via New York and Boston. It is the only line that runs direct from Chicago to the South, via New Orleans and Mobile. It is the only line that runs direct from Chicago to the West, via St. Paul and Denver. It is the only line that runs direct from Chicago to the East, via New York and Boston. 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garb which he wore while here, with the golden lights playing about his garments. An old volar of Spiritualism who was present and who was ready to be crucified, if need be, to make the fact of spirit communion apparent to the world, so honest, so good, so true was he, exclaimed, "I do not want to see an old spirit; I can get them up any time myself." This was the real, spiritual attitude of that man towards those who had given that power and knowledge which enabled the spirits to come forward and demonstrate the fact of materialization! Was he to be blamed for this lack of enlightenment? Most certainly he was; for no man living in the present age has a right to demand of the Spirit-world that which the Spirit world is not prepared to give. And if any one is not satisfied with what we are able to present, let him glance back over the past and see how swiftly we have moved along, overcoming prejudice, superstition, bigotry, error—everything to gain the position we now occupy.

To-day, friends, Spiritualism means work, and work of the intensest kind; it means work for you and work for us; but if you will walk hand in hand with us, it will give us the power to clearer and better bring forward that which we are so desirous of doing. Let us give you an instance of the labor we are obliged to perform. I have been in every materializing circle in your city. I have sought to work with the powers there, but in only four cabinets have I been allowed to present myself, and then, save in one, but until very recently, have I given my name. The medium who was used in this one cabinet, I brought from a distant city, established her in your midst, carried on the work as far as I designed, then allowed other spirits to take it up, and moved into another cabinet where two or three others were allowed to come, but for a short time only. Here is another instance. In a cabinet with a medium here in your city was a little spirit child, loving, pure, beautiful, clinging, soft and tender, a twin sister of the medium, possessing the same susceptibility of materializing power as the sister. The presence of Mary, the mother of the Nazarene, was required in the cabinet to bring a power from what we call the Christ sphere. She, therefore, took the spirit of this little child for a point of contact, using it as a medium through whom to transmit this power, and came forward into that cabinet as the Star of Hope over and over again. Those who beheld her thought it was the twin sister of the medium, but in reality it was Mary, the mother of the Nazarene. Was this Jesuitism? Was this deceit? If we had brought her forward and declared her identity, the world would have turned away in scorn, as many of you still will, and yet we ancient spirits are bringing spirits into every cabinet, or work-shop, to-day, who are worthy to be crowned by Him, the Impresario of whose hand is laid in loving-kindness upon every brow, and who, in the grandeur and tenderness of their love, stand yet afar off and lend the light of their presence unto such places as these. This Mary, the mother of the Nazarene, is in your midst, and she stands in many another cabinet to-day, bringing her love and light, the skepticism of the world to the contrary.

**THE CHURCH, YOUR HOMES, MATERIALIZATION.**  
Thus we have to do in this enlightened age, for we as men and women cannot come forward and say who we really are. The Church, which stands ivy-grown by time, believes in its martyrs and saints; but when they return, they are unrecognized and scorned, and are obliged to take a little infant form and wrap themselves about it to gain power to come forward, for it is only through such a spirit as this, through such innocence as this, that spirits from our spheres are able to come into the midst of men and stand there.

Having had the power and having been instrumental in bringing forward to Spiritualists and to the world at large the body, the form of your loved ones, we have a claim upon you, and justice, whose scales we hold, demands that it be recognized. Give us a place in your homes, give us a place in your cabinets, give us room to work in, and for all this we will bring greater beauty to that very looking-glass into which you have looked and which has revealed not only your friends and spirits on this planet, but spirits from other spheres.

Friends, I close (and I must continue this thought at some future time, for there remains much to be said upon this subject), let me say this: Crude as our manifestations have been in materialization heretofore, cannot you yourselves see what a power it has exercised upon the whole world? If, in its imperfect state, it has done this, can you not see that if you but give us the opportunity to bring it forward to greater perfection, we shall have the power to present the facts of Spiritualism to the enlightened portion of your nation, who have not accepted it to-day, in a manner that will bring conviction with it. Allow me to say this: In no case is it possible for us as spirits from that sphere of which I speak, to come into your midst and deceive you. The law that holds good in this material world of yours holds good also in the spiritual world of ours, and it becomes impossible for us to do this.

#### THE SAME FORM USED FOR SIX DIFFERENT SPIRITS.

Permit me to tell you what I did at one time in one cabinet in your city where I was recognized as the leading spirit to superintend the work of materialization. That evening, in that cabinet, I used the same form for six different spirits consecutively, six timid spirits who were unused to controlling any body, whether it was a materialized one outside themselves or any other. The elements of that form, which we gathered together, were of a fine character, for the conditions were excellent. Friends, at some future time, when I can speak independent of any form as I expect to do, I will tell you more precisely just what elements were used in the matter of cohesion in bringing these particles of material forces together to make this form, which as it stood there, would look to you like a column of white light with a certain opaqueness, and was about the height of the medium, because it was the medium upon whom I had drawn largely for the peculiar kind of force that we needed. It took two or three minutes before the first spirit could be induced to permit this column of light to envelop it, and when it did finally come forward and allow this column to embrace it and fall about it, the spirit, for lack of sufficient will-power was forced to droop, as it was while living in earth life; for, mark you, when a spirit has ample intelligence and will-force to come forward, assimilate matter, and throw upon it its full individuality, you have a perfect materialization. That spirit stepped forward in this column of light, then I had to manipulate and mould it; its arms moved aimlessly by its side, for the spirit had not the power to make the particles cohere to itself. This took considerable time, and the skeptical might have

said that the medium had sufficient time to get these spirits all ready, for it takes a longer or shorter period according to the will-force of the spirit endeavoring to manifest. Friends, that spirit, in the cabinet, had its name, identity, everything, clear and comprehensive upon its own spirit; it stepped eagerly forward out of that cabinet, went to its friend in the audience, and was abruptly greeted by the question, "What is your name?" Memory for a moment was gone, the spirit was completely staggered, and was obliged to retreat behind the curtain to find out its own name. I have seen people here forget their own names, but who ever thought of blaming them for it? Having recovered its memory, it again went forth and gave the name most familiar to it, its given name, but it was met by the same pitiless unbelief in the question, "What is your other name?" Not a word of love greeted it, and utterly overcome it again retreated to the cabinet.

I took this column of light and enveloped it about the next spirit, who, knowing the ordeal passed through by the first, determined that it would have it all right, and being a spirit of greater will-force, went forward and gave its full name. But the same skepticism was there, and it was asked, "What was your age, and what did you die of?" This it was not prepared for, and could not, consequently, answer. The sixth spirit gave its name, age and all satisfactorily, for by that time this body of matter had become so strong that when it took possession it was able to retain it in a way so as to give its full identity clearly. Who says that we spirits do not labor under great disadvantages in a materializing circle?

In using one cloak for six spirits, remember that matter is one thing and spirit identity another. You would lend your cloak or dress to a neighbor who had none, and why may not spirits do the same? What does the outer form signify if the spirit is the one it purports to be and no other? It is not possible for us, as ancient spirits, in approaching your home, to give you other than simple truth; others more lately returned from the scene of your action and emulating your example may do so, but not we. This is meant, friends, for no reproach; it is meant for simple truth, for where we are in our homes, removed as we are from all earthly life, there is no need or necessity of, or possible power to stoop to, acts of dissimulation or deceit.

Friends, I regret to leave you now. There were two or three points more which it was very essential to give you; but I must defer them, for even the matter which the Deltic might have created is subject to the same changes and weaknesses as my column of light in which I shrouded six of your loved ones. Friends, adieu for a little while, and when I come again it will be to tell you of the lights which we spirits bear in our different planets and homes, so that you will be enabled to know just what spirits they are that come into your midst by the light upon its garments.

#### Inquirers and Inquiries.

"M. A. (OXON.)" IN LIGHT, LONDON.

#### NUMBER ONE.

There has been much said recently about the use of Spiritualism, and of the difficulties of inquirers. Some have been disposed to think that Spiritualism is without demonstrable use, and that inquirers find unreasonable difficulty in satisfying themselves as to the reality of its phenomena. And no doubt, to some minds Spiritualism is quite useless, as much as some spectrum analysis would be for them who want to know something which can be turned into money—the winner of the Derby, a hidden treasure or some such defect because of what not—and this useful knowledge is denied them. No doubt, too, some inquirers do find a great difficulty in satisfying their own minds in their own way, and they can satisfy them in no other way of the reality of the objective phenomena of Spiritualism. It is by no means true or even fair to say, as so many frequently say, that any will take the pains to satisfy himself. It is not given to everybody to get to Corinth. I cannot tell why, but this I know, that the best intentions, the most earnest desire, the most painstaking can do not always (intromit the observer within the charmed circle of phenomena which are familiar to the Spiritualist. I do not know why; perhaps the Intelligent Operator at the other end of the line knows more. But so it is, and we must make the best of it.

I am ready, therefore, to acknowledge that Spiritualism has no uses for some minds, and that it is inaccessible as a personal experience to others. "What is the use of a newborn baby?" said Franklin to a similar question. It will grow and develop into a boon or a pest to society, according to the conditions of growth accorded to it. So will Spiritualism. If I were asked to cross a knife-edge between two mountains, with a precipice on either side, I should say, "No; my head will not stand it, or, if I were offered some answer to a question, which answer postulated a knowledge, say, of the Higher Mathematics, I should say, "This is useless to me;" or, "This is not within my comprehension; I have not the antecedent knowledge to understand and assimilate it." So it is with regard to the many problems that lie below the surface of what is generally named Spiritualism. It is very easy to propound questions to which either no answer is possible in our present state of existence; or which we have not adequate knowledge to reply to comprehensively, or the answer to which the querist himself has not the antecedent knowledge to understand. He may have, as Dr. W. B. Carpenter once put it, "no niche in his mind into which such things will fit." He has perhaps, been bothered by injudicious friends, and so has set himself to "look into" these matters when he had no better thing to do, on a spare evening; but he does not really want the thing called Spiritualism with its information, its bizarre phenomena, and its inevitable upsetting of previous ideas. He regards it curiously, impatiently, perhaps irridably; but he would never voluntarily have meddled with it at all. It is injudicious proselytism, the ill-directed enthusiasm of some mind, that is so full of its new-found knowledge that it must needs try to force it on all the human race, prepared or unprepared, that has stimulated a spurious and short-lived inquiry, in itself a mere sham, and possessing no more than a butterfly vitality. The mental soil must have been previously prepared by a long course of tillage before the seeds can germinate, and even then the analogy respecting the few that come to fruition holds good.

It is for these and kindred reasons that not all questions airily propounded about Spiritualism can find convincing answers. We do not know; we cannot convey the desired information; or we are at a loss ourselves for reason of contradictory information that we have received.

But why should information be contradictory? Why should it not? The world of

spirit would seem to be peopled by beings of infinitely varying grades of intelligence. We supply them, or some of them, ourselves from this world of ours, and we know that it is so. We receive their answers, and we are confirmed in our opinion. Some know little, and pretend, like any histrionic mind amongst us, to pose as omniscient. Some have their definite work on the physical plane—materialization, for instance—and can no more answer abstruse philosophical questions than the nearest newly-enfranchised farm-laborer can expound the mysteries of proportional representation. But none the less the questions are put, and the replies are contradictory, superficially or essentially. Well, I could easily propound a question which would elicit confident but contradictory replies from, say, the Archbishop of Canterbury, Herbert Spencer, Fredrick Harrison, Tyndall, and Ingersoll. There is nothing strange in variety or irreconcilability of opinion, even when each is dogmatically laid down as law.

It is not quite reasonable that we should be asked to give an all-round reply to every question, or to reply categorically to what may be said as the uselessness of much that is heard and read in connection with Spiritualism. And there are further reasons, which will necessitate a further treatment.

#### NUMBER TWO.

In a previous paper on this subject I had given some reasons for my belief that the undoubted difficulties of some inquirers were inevitable and to be expected. For we are making an excursion into an unknown country, and it is not reasonable to ask us too minutely as to its internal economy, or even as to its geography and topography. Some of us on first landing did impulsively give some information derived from some people that we chanced to meet; but we are now, perhaps (the wisest of us), sorry that we spoke unadvisedly. We know some things; we deduce from them other things as probable; we generalize and surmise more; but we have no map of the country, and are in no wise ashamed to confess that our knowledge is extremely limited.

Moreover, the avenues of knowledge are so various that only very few of us can estimate the value of the information that comes through each. It is one of the most remarkable facts about a remarkable age that the attempt on the part of the world of spirit to get into relations with and influence our world should be so widespread. It is not by any means confined to that particular spiritual outbreak with which I am concerned. Since it broke out in America less than forty years ago, we have had definite attempts on the part of spirit to correlate itself with us, such as that which found a mouthpiece in Thomas Lake Harris; or that which is associated for all time on the Continent of Europe with the name of Allan Kardec. We have had in the United States of America more than I can remember or name. We have had Eastern philosophy adapted to Western thought by what claims to be occult agency, drawing its information from a high spiritual source; and not to particularize too minutely, we have lately had a spiritual revelation, not without its own truth and beauty, from the slopes of Mount Carmel, even as we have had (what has at any rate acted as flint to our steel in eliciting a spark of thought) a very different one from the slopes of the Himalayas.

All more or less stuff? Quite so: or, as I prefer to put it, all embodiments of partial truth: no monopoly of perfection in any of them: no approach even to more than a mere adumbration of truth such as the several minds who received the several revelations were able to bear. We all have our little mug, and we can't do more than fill it. We do not all go to the same streamlet, but all the streamlets trickle down to us from the great Fount, losing some thing by the way, acquiring some contamination, but conveniently adapted by locality to various needs. It must be so. If you, my good friend, had been born on the banks of the Ganges, locality would have influenced the unconscious choice of the spiritual streamlet at which your soul first slaked its thirst (if it had any); as it is, you were born on the banks of the Thames, and things are different.

This has been so in all ages. The avenues of spiritual enlightenment are various, and are adapted to very various needs. This is so now, and has been so always. And observe that it has not been from a common centre that all these various local centres of activity have been thrown off. We can tell nothing (for we have not the materials for judgment) about what took place when that great spiritual wave passed over us which left us the holy influence of the Christ, the most pure as it has been the most beneficent that the world has ever seen. But we can watch the present outpouring of the Spirit, and we can see that it is not a mundane development from a central spot on our earth. It is not in one place, but in many, scattered sporadically over the face of the world; not to one type of mind or to one sphere of thought that Spirit has manifested itself; but to all who have ears to hear and the power to assimilate the message. It was said in the old days—if I may reverently apply what is a truth for all time, of no local or special application—"The wind bloweth where it listeth."—So is every one that is born of the Spirit. We can give no reason for these sudden outbursts of Spirit power in special places; we cannot tell why one is taken and introduced into the inner mysteries of the Kingdom of Spirit (which in a very real sense may be, and often is, a Kingdom of Heaven), while another strives in vain to get evidence which would, if he got it, be no proof to him, and which he has not imagination enough to grasp (for spiritual things are spiritually discerned), except that the origin of all is not with us, not governed by our wishes, or moulded to our ideas of fitness.

We only know that it is so; and so long as it is so we shall not be able to answer questions and objections which would be suitable if concerned with exact science, but which are not in place when we are but on the threshold of spiritual mysteries. Rather than vex ourselves with these too curious questions let us think what has already been done for us in the levelling of religious thought, in the buttressing of a yielding faith, in the demonstration of intelligence apart from a human brain, in the establishment of a sure and certain hope that because life and activity are possible for some of the disembodied members of our race, and that demonstrably, they are possible also for us.

The San Francisco Bulletin complains that the Chinese are pouring into California in almost as great numbers as ever, notwithstanding the restrictive legislation. The great majority come on Custom House certificates believed to have been purchased in Hong Kong from returning coolies. There is no evidence in their appearance that they had ever been in this country. The examination is said to be so slight that there is no difficulty in getting through.

#### Mrs. Dyar's Cradle or Spiritualism and its Phenomena.

BY CHARLES DAWBARN.

To the Editor of the Religio-Philosophical Journal:

Since the JOURNAL welcomes friendly criticism of all articles, admitted to its columns, I would like the privilege of dissenting most emphatically from the teachings of Mrs. E. R. Dyar in her anniversary lecture published in the JOURNAL of May 30th. So far as I comprehend its meaning, the lecture is based on a total misconception (1) of the relation of phenomena to Spiritualism, and (2) of the relation of Spiritualism to humanity.

To suppose that phenomena can be a cradle to angel intercourse, is to use a metaphor so incongruous as to be absurd. When the child has outgrown its cradle, that very useful article is stored away in the garret; the child then goes on and manhood is evolved, and some day he dies upward into spirit-life. What has such a fact to do with Spiritualism? If the lecturer chose to think of modern Spiritualism as yet an infant, how can phenomena be its cradle? Since Spiritualism means intercourse with spirits the child would have to live in its cradle till Gabriel blows the last trump, for without phenomena no whisper from the higher life can reach mortal man. But the lecturer, in her womanly desire to use a cradle simile, has picked up the wrong baby. Spiritualism was no more a child thirty-seven years ago than it is to-day or will be a thousand years from now. Truth is eternal, and full-grown man is the baby, and the phenomena in all phases form simply heaven's alphabet by which man may learn to spell out life's lesson, and when he has mastered it letter by letter, it will remain as necessary to mortal man as the other alphabet by which the esteemed JOURNAL has given us this new cradle song.

To suppose that the time has come when man needs no more positive proof of human immortality, is to assume that the coming generation will be content to live by faith, as is recommended by the church to which the control of the talented lecturer would gently lead us.

I assume that the spirit orator must have belonged to the daughters of Eve, judging from her anxiety manifested to furnish a cradle for modern Spiritualism, even to preparing one from materials not "warranted to wear." Has our celestial sister taken into consideration that she has been making an attempt to commit "hari kari"; for, if phenomena be no longer necessary, how are we to obtain more of her sweet wisdom? We have only just mastered our a, b, c, and now that we are beginning to spell and ask questions, we are met by a frank assertion by a public medium-lecturer, that mediums are no longer necessary; and that, like our fathers, we must accept church assertion as truth. I am full of sorrow for our mediums who are henceforth to miss their angel controls or spirit visitors. We had supposed that spirit intercourse was the life of Spiritualism, and as this life is now to pass away, may we not hope our lady visitor will at least return once more to preach the funeral discourse, and administer such comfort as the case admits?

When we naturally turn to the future and ask, all sad and sorrowful, what shall replace the tiny raps, or the written message, or the low, sweet voice of our darling gone before, as she uses medium lips and tongue to tell the tale of an old love that is ever new? When we ask this, it seems like bitter mockery to hear this spirit preacher order us to the church which can only maintain its existence as it destroys individuality and tramples out manhood. There are evidently spirits to whom "a dim religious light, pealing organ and surpliced parson, with prayers, hymns and sermon, and front pews for white sinners and back pews for colored ones, count as worship. All this, such spirits, call 'the church,' and they say it is all ready for us, and we need no more phenomena, but only to pay pew rent and enjoy our privileges.

It is true that there are many men and women who see in that church the cradle for weak mortals, which our lady orator borrowed, to see if it would hold our phenomena. There are men and women who would rather have one word from an angel mother, wife or husband than a thousand from Peter, Paul or Jesus, and who believe that mediums can give expression to higher truths in the 19th century, than was possible in the ignorant long ago. What about such souls? Who is to feed them when they are nauseated with the body-and-blood diet of the church which goes by the name of sacrament?

We have yet another question, and we would like to put it face to face to this spirit talker who has so insulted our common sense. Is not spirit intercourse, a fact of nature? and if it be a fact, how does our spirit Soloist propose to annihilate it? Until further advised, I for one propose to live without fear of any such catastrophe.

Lorenzo Snow, one of the dignitaries of the Mormon Church at Salt Lake, recently decided to have a family reunion. Considering that he had a No. 1 wife, with two daughters; No. 2, with one daughter and two sons; No. 3, with two daughters and three sons; No. 4, with three daughters and two sons; No. 5, with two daughters and six sons; No. 6, with two daughters and one son; No. 7, with three daughters and three sons; No. 8, with two daughters and three sons; No. 9, with two daughters and one son, making in all twenty-three daughters and nineteen sons, he had a pretty good-sized family to assemble about him. There were in all 184 immediate descendants to sit around the family board, and to give them all a dinner it took three days.

#### General News.

Alonso Fuget, a skillful counterfeiter, has been arrested at Versailles, Kentucky, by officers of the secret service, and is now in jail at Louisville. Thomas White and Charles Bent, arrested for uttering forged letters on the National Bank of Scotland, have been committed at Toronto to await trial for conspiracy. The French government has resolved to suppress the gaming-tables at Monte Carlo. Each widow of a Canadian voyageur in the Nile expedition will receive £100 from the Imperial government. James Geer, of Champaign, an inmate of the insane asylum at Kankakee, hanged himself in his cell. Empress Eugenie having withdrawn Prince Victor Napoleon's annuity of 24,000 francs because of his riotous course of life, a syndicate of admirers has settled upon him a pension of double that sum. The Indian Chief Potoskey has died at his home in Michigan at the age of 103. There is a feeling of quiet satisfaction in court circles over the downfall of the liberal ministry. Mr. Gladstone declares that his retirement from public life is permanent, and that he will take no part in the approaching electoral struggle, save to address his Middlethorpe constituency. Russia offers to resume diplomatic relations with the Vatican if his holiness will induce the Catholic bishops of Poland to abandon the idea of re-establishing the nationality of that country. The entire Chinese collection at the New Orleans exposition has been presented to the University of Michigan. President Angell, of the University, was minister to China several years ago. A mob at Osgood, Ohio, shot and killed Turner Osgood and wife, colored, who made themselves obnoxious by drunkenness and quarreling. The arrangements for the reception of the Bartholdi statue at New York have been postponed, owing to the non-arrival of the French war-vessel Isere. A famine is prevailing in the border counties in southwest Virginia, which suffered from drought and pestilence last year.

A good mechanic gets \$4 a week in Holland. The mills of Spain grind slowly, and are turned by mules. Cutworms are doing unusual damage in Michigan cornfields. The British Bible Society issued last year 4,161,032 copies of the Bible. The yield of the Victoria gold fields last year was 78,618 oz., 7 pwt., 22 grains. Cheese finds are disposed of by making them into cement for mending glass and porcelain. The Chautauqua University, which is conducted on the correspondence plan, has now 60,000 students. Some Western insane asylums provide tent accommodations for their mild patients during July and August. A convict in an English prison perfected the style of lawn tennis racket now the most popular among British players. Several large companies in Bombay manufacture ice and sell it at half an anna, one and three-fourths cents, per pound. Fifteen years ago the net forest revenue of British India was \$250,000. Now it is \$2,000,000. Forest culture has brought about the change. An almost perfect skeleton of a mosasaurus has just been found in a quarry near Mons. It has the extraordinary length of fifty-five feet nine inches, and will be preserved in the museum at Brussels. The seal caught at Saybrook and placed in the Hartford (Conn.) Reservoir caused so much trouble by getting out and walking over the neighboring fields that it was taken back to Saybrook and loosed into the river there. Stouts and weasels are still being sent to New Zealand in large numbers. They are purchased in England at from \$1 to \$1.50 each, and many English farmers, unable to realize from the usual crops, have turned their attention to weasel raising. A preliminary British company has just been formed with a capital of \$100,000 to make geological investigations, engineering plans and estimates for a railway tunnel between Great Britain and Ireland. It seems to be assumed that the cost of the tunnel would be \$30,000,000. A Bombay paper announces that the defenses of that port are at last about to be taken in hand seriously. It is proposed to strengthen the existing batteries and arm them with heavier guns, and to supplement them by four gunboats carrying heavy guns and by four torpedo boats of the newest pattern. The birds of Louisiana, papers of that State say, will soon be exterminated. The colored people there not only make birds an article of food, but have begun to use their eggs for the same purpose. The eggs of partridges, robins, wrens, mocking birds, and all others they can get their hands on, are eaten.



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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

FIRST PAGE.—A Lecture Delivered through the Mediumship of Mrs. E. R. Dyar, at Berkeley Hall, Boston, April 25th.

SECOND PAGE.—Personal Experiences.—A Prominent New York Lady on a Tour of Investigation. Aids to Earth-Bound Spirits. A Remarkable Incident.—A Narration of the Facts of which Border Closely on the Supernatural. A Curious Manifestation. The Poetry in Spiritualism.

THIRD PAGE.—Woman and the Household. Book Reviews. Miscellaneous Advertisements.

FOURTH PAGE.—A Public Vehicle. Does Demonstrated Truth Baffle the Ignorant? Spiritualism in the States of Swedenborgianism. Western Society for Physical Research.

FIFTH PAGE.—Orthodoxy Still Vigorous. Reconstructed: Early Closing on Saturdays. General Items. Inquiries and Answers. Miscellaneous Advertisements.

SIXTH PAGE.—Only a Dream. Dangerous Attempts at Mediumship. Beecher's New Departure. The Orion Meeting. Stargis June Meeting. Letter from a Summer Resort. Hon. Joel Tiffany. Extracts from Rev. Henry Ward Beecher's Fourth Sermon on Evolution. A Lecture on Fools. Convicting Tests Through H. W. Flint. 250th Birthday of Newbury, Mass. Seeing and Hearing by Spirits. Eating for Victory. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—As Revised. Interesting Incidents. On the Missing Link. Materialization, Etherealization, and other Phenomena. General News. Miscellaneous Advertisements.

## A LECTURE

Delivered through the Mediumship of Mrs. E. R. Dyar, at Berkeley Hall, Boston, April 25th.

On the Missing Link, Materialization, Spiritualization, Etherealization, and other Phenomena.

[Reported by Ida L. Spalding.]

Between the changes or transitions from one state or condition to another, in any great law governing and controlling the planets, there always comes a point where there seems to be a missing link of connection. That time is now. In the passing of your planet from its fifth into its sixth home, there comes a point at which you as thoughtful men and women watching the signs of the times, see that all things are in a transitional state; they seem to be neither tending backward nor moving forward, nor yet standing still. We say it is a missing link. The reason lies in this, in our spiritual insight: that while your planet is passing from this, its last stage of its fifth home into the first of its sixth, the full and direct powers of the upper or higher planet cannot pour its full rays upon the sixth while in this activity. There is the same pause between the sixth and the seventh, which reign only in the spiritual sense for your planet now, as there seems to be between the fifth and the sixth here. If you were dwelling with us, you would see that the spirits in that sixth home, or the conditions surrounding them, were in a transitional state, just the same as you see it now, and we call it a missing link, or, in other words, an inactive agency, a time of rest, a little pause before the great wave sweeps on and touches you with greater power still; just as the wave from your grand old ocean comes up, laps the shore for a while, then gathering itself, or being drawn back, it is swept again into the mighty deep, and pauses there ere it throws itself again upon the beach. So this great wave of being in all large creative forces, when about to send forth a new force, it withdraws itself, rests, pauses and ceases almost to be active, and then, gathering up its undulating, rocking, eternal forces, it comes with might and strength, and lashes the full power of its whole sentient life upon the world that waits to receive it. Therefore you are in a state of pause—the link that binds you in one life, strength and power to your upper home, seems missing to you and to us. You pause like butterflies in mid-air; you die as they do in a few hours. You take breath again after a time in a newer existence and rush on. So limited in time and in other respects are you by the restrictions about you, that you are but as butterflies of a day or an hour to us, while your existence means so much to you while here.

## THE GREAT WAY.

In this little pause for you, the most intense activity in reality is going on in that higher home of ours. In this seventh sphere of existence we were never so active for this planet of yours as now; we were never so intense and earnest. The great wave rolling over us has begun already to send through the creative ocean of life its forward pulsation and movement, and as it touches this sixth home, beating softly against the shores of your home at present, it brings back to us from your plane what the waves would bring back if they touched the shores of your earth-sand. The ceaseless, powerless energies of your life drift out on this great ocean toward

us, and are like sand, wasted, useless, dead. You have sapped from them every life-giving power; you have culled from them every sweetness; you have left them upon the border-line of this life of ours as so much sand, and when they are of no more use to you and are cast off from your spiritual natures, they drift above to us as so much cumbersome drift-wood; they are water-logged with your useless endeavors to make them bring back to you the ideal, the great, beautiful ideal of your life. Every doubt you send out from yourselves glides over this great ocean to us; it then recedes back to you, and then being thrown out again toward us, until, when it touches our shores, it is so heavy, cumbersome and useless, that we gaze half sadly upon it ere we breathe over it and scatter it to the winds again.

During this pause we send our messengers, swift as the eagle in his flight, true as the line which marks creative power itself, and they dip down into the sea of your being and bring to you our priceless treasures from that home to which, by the decree of the Almighty, every being who is breathing the breath of life is surely tending. Thank Him for this; say thank Him, that every one is surely tending toward that highest home, that seventh home of yours and mine and His. With all that the ages have given you in the past, up to this high point of intelligence to which man has arrived in this fifth home to-day, there must come the quickening power of the spirit in this pause, or this missing link would become a broken chain. This, it is, that makes our course so direct to you; this, it is, that makes our determination so fixed that every obstacle must move away from our path that would clash with this work of ours in your midst.

## THE SEVENTH HOME.

Our chariot-wheels, rushing over this sand of yours and making no noise as they turn tirelessly on, bring us into your presence with our chariots filled to overflowing with beautiful gifts to be dropped here for you to gather; but before we present our gifts any further, before we make them any more beautiful, before we charm your spirits further with them, we desire to teach you of the laws that govern and control them; to tell you something of the way in which we have gained this power to make matter obey our bidding; to tell you that, in this home of ours—this seventh home of yours and ours—the spirit will have attained such knowledge by passing through all the varied stages of existence, by coming in contact with matter in all its varied forms while passing through these stages, becoming so familiar with it, and becoming, in every sense, so large a part of it, knowing it as you know your children, and your homes, only far better, feeling it in every atom of its being and in every atom of ours, that when we, in looking upon one part, say we would make this which appears before us assume form, we would make it seem as substance; we would add to its weight and brightness; to its gravity, power and extension; we would add to it cohesion; we would add to it all the properties with which the great Divine One himself has endowed every form of matter; we, wishing to do this, have but to call to mind, to think, to will, what it is that we would do; and these things which have become so familiar to us assume the form, the shape, the color, the cohesion—all things that we may will. But no one can will unless he has had previous knowledge. One may imagine or dream; one may lie in the cradle of existence, and looking upward say that he knows he is an eternal being, that he knows he shall live forever. The fore-sense of it may come streaming down from the divine One himself, and that is the faith and trust born of a certain fore-knowledge; but he does not know it; he cannot know it—the positive knowledge he cannot possess until he shall have passed through all these various stages of existence which we have passed through.

The infant has no knowledge of walking, until it has become old enough to walk. No created spirit under God can have the knowledge of full immortal life until he shall have reached the condition of completeness, the condition of a monarch and a god, and then he is enabled to extend this knowledge and power just in proportion as he has gathered to himself the great, throbbing love from the Father to give this forth for the benefit of all below him. No spirit has full power to do a work for another, to give that power complete formation, to call into existence the forms of matter, to become in a sense a creative spirit, unless there is within him that one desire to call this forth, to do this work, that he may, in the sense of his spirit, be divine as the Father is divine, and do this for the sake of uplifting all who are below him.

## PSYCHOLOGICAL FORCE

There is a transitory power given into the hands of many in the first stage of their existence—the most incomplete of all powers, misnamed by mankind psychology. It is not a soul-power; it does not come from the soul of that which makes its power felt upon matter; that which binds a body to it in a sense, and makes the body follow it; that which holds the consciousness or will of another in its keeping and binds and sways it to its will, is not the power of the soul in the sense of a completed spirit. This power, originating in the first stage of existence, and as it becomes in a sense humanized and naturalized, extending upward until it reaches, through all the gradations to this fifth home, is not and can never be a soul power. It is limited in its influence; it can go only so far and no further, but the power of the perfected spirit to perform and to do these things of

which I have told you is never limited, nor transitory; it is never incomplete, for it does not tend to blind man, but ever and forever, with great patience and mighty love, its tendency is to release him from errors and mistakes, from wrongs and bigotries, and to enlarge his intelligence and reason; this enlargement of intelligence and reason makes a beautiful entrance-way and hall-way for this great spiritual power within itself to move down to, and endow with, higher life, that immortal spark within man.

When we come to you with these gifts, those materializations of ours, and endeavor to throw our influence, through the light of our knowledge, upon the disembodied spirits who dwell close to your planet, the first obstacle we have to encounter is this misnamed psychological force. It does not affect us, but we find it affects those who are still embodied. When the body has dropped into the earth, or gone back to it, or been resolved, or whatever term you may wish to use, the spirit, not enlightened in spiritual things and not enlightened to a full knowledge of its own powers and tendencies, stands in the light of its new-born strength, falls back upon the one power which is within it, that incomplete power which is termed here among you, psychological power. It is crude, imperfect, fleeting, and the first instinct of such spirits (I am speaking of spirits not spiritually directed, not spiritually minded, and yet spirits whose intelligence or whose intellectuality is surprisingly great—was when here, is when they touch that shore) is to turn back and grasp hold of mortals, to gain again that ascendancy which enabled them to grasp to the full extent their intellectual powers and forces. Then the power which they exercise upon mankind is psychological, as you term it, but as we look upon it, it is what we call a large degree of spiritual selfishness, if the word spiritual can apply there—the desire to not give up that which is dear, but to tenderly cling to it.

We have seen these spirits hovering in the atmosphere of your earth, taking first one individual and then another for hundreds of years, without making one single step of progress in the line of spiritual life, increasing always their intellectual powers, increasing always their power to gather this strength from mankind, increasing it to such an extent that they oftentimes hold a whole multitude of people under their influence and sway and mould them as they are gathered together, and sway and mould them the more strongly, each one individually, as each one is in sympathy with their peculiar mode of thought at the time. These are simple facts, as we spirits, moving back here to bring you these gifts, and, in every instance this class of spirits is the hardest for us to walk with.

## CRIMINALS NO OBSTACLE.

Friends, there is another point which I must explain, and that is why we seem so tardy in developing these gifts for you. The murderer, the criminal, the thief and the outcast—friends, I almost hesitate to make the statement, and I would not if I did not think I could make it clear and plain to you—present no obstacle to us. Do not for one moment misunderstand me, and think that their criminality does not stare their spirit in the face; that they must not throw all that off; that they must not be purified by the fires within their beings; that that which they have done must not be atoned for; that the excuses which they made for themselves in life, that it is circumstance, and not their fault, must not stare them in the face until they grow nobler and grander by constantly looking at it, aspiring above it. They take on saintly appearance after a time through all this waiting and patience within themselves, the description of which, if we could clearly make it, would cause each man and woman who listen to rush forward, take every little child out of the conditions surrounding him, which would cause him to make like excuses to his own spirit, and say, "I will lay down all there is in my life and count it nothing, if I can save him from the consequences of his willfulness when he wakes to the higher spiritual life which will be shown him."

All this must be undergone by these spirits, and the great waves of sadness that sometimes beat back upon your shore, affecting a whole nation, are the sighs, almost cries, of spirits looking back where they might have chosen better and done better if they had not, my children, deprecated that point, that they must surely wend their way with tired feet over all these places; yet these do not stand in our way; they do not retard our movements. When we come forward, bringing this light of ours and striving to make a pathway for ourselves through them, it is these intellectual spirits, these spirits who see their intellectual power, to mould, sway and move a people, that stand so in our way, and make our progress in your midst with our gifts so slow. When it manifests itself in a circle or gathering where you are, you have an opportunity of judging what its power is, but even you cannot judge what the power of a strong, centralized thought is to us. Bodies do not mean much to us that come from that home of yours, for matter we can mould or disintegrate; but it is that intelligent, living, immortal spirit shut up within that matter, which has the power, in projecting a thought against our work, to sway and mould, and make the manifestations imperfect and crude. That is why, in forming your little home circles or gatherings for these higher manifestations of ours, I have called upon you to take a peculiar mental, intellectual or spiritual attitude before us. We do not object to a person's sitting in

our midst whose body is not strong, who may have just crept up from illness or from the door of death, but we do mind if a strong, healthy, vigorous body holds within itself an incomplete intelligence, for the strength, health and power within that material body is of no assistance or help to us, no more than the sick, weak one is a detriment. If, through that body, sick or strong, there comes an antagonism to what we are doing, an unwillingness to test with patient reason and patient courage our work, these new manifestations which we are to bring forward cannot then come.—It is an impossibility.

Some have become so tenacious of what they call their reason and their judgment, are so egotistical within themselves that they think all the rest of the world might be deceived but not they, and that when they are convinced of a fact they have only to state it to the world and everybody will believe it because they so state it. That class we can never reach; that class will never be of assistance to us; but the brave soul, who is willing to be cheated now and then that he may find out the truth, who has courage enough to stand still and wait until scorn, obloquy, excitement and furor shall have gone by before he decides, and who, holding on to the little light he has, is eager to increase it—such a soul, like this, coming forward to meet us, will be of the greatest assistance to us in this work, in the bringing forward of us in the light of ours to the world. I do not wish to weary you with these abstractions. I do not wish to tire you with these iterations; and now I will give you a few full, clear statements of what we are doing, and, as far as you can comprehend, the method of our work.

## DIFFERENT LIGHTS AROUND SPIRITS.

So far over a small portion of your planet, here and there in various places, we have been enabled to gain power and dominion over these intellectual spirits, of whom I have been speaking. As I stated before, we have used messengers from our higher spheres or homes of light to do this work for us, and where we have been enabled to do this there we have fixed our tents and begun our work. I wish to tell you this about the lights carried by spirits. Spirits in the first stage of your planet are known by a red light; those in the second, by a yellow light of greater or less density; in the third, by a purple light; in the fourth, by a blue light; in the fifth, by a violet light; in the sixth, by a white light; and in the seventh, by a golden light, so intensely golden and yet so transparent in its color, that you have but to touch it with any of the shadows from those homes below, and in touching it, it will give off from itself portions or particles of light, which, when dropped into these other lights, take on their respective color; but the beauty of the golden hue of the light itself is never dimmed by its connection with that below it, nor is it ever diminished by that which has parted from it; it is never less in its power because it has loaned something to that which demanded it.

In that high and golden light they walk; they wear no crown to denote what they may be, for the glory of their home, throbbing through the whole extent of that heaven, tells us what they are. They hold no sceptre in their hand to signify by outward semblance their power and dominion over worlds below, for the love that comes in waves from out of that golden light tells its own story.

## THE TEMPLE OF THE SUN.

We have, within that home of ours, a temple which we call the Temple of the Sun, named thus because your great sun, shedding its light, strength and heat upon this and the lesser planets about it, gives its great warmth and sustaining vigor to all. In that Temple dwell little ones—aye, for we have children there, who have known no mortal life on this or any other planet—only a pure, spiritual existence. Every spirit that exists here loves the child-like form of existence, and any temple or any high estate of existence for any spirit would be incomplete without little children in harmony with the type of life in which that spirit is. There can be no heaven on any planet, no highest point for any spirit, unless he can see that around him and with him are these little ones, growing, developing and uplifting their little beings to him. We are bringing these little children from our Temple of the Sun into your midst. We can show them to you face to face, but we cannot let your earthly hands touch them; we cannot let them, through the contact of their garments with your hands, feel that your beings press too sharply against theirs, for as yet you are not pure enough in your spiritual natures; you have not held the hand of God long enough, nor looked far enough into the depths of His being. Nevertheless we are bringing them to you, and showing them to you face to face; nevertheless, the sphere of their existence as children in our Temple of Truth is making itself felt by every spirit that is ready to receive it.

We are doing all this, that the pause existing between this fifth home of yours and this sixth, shall feel down through it the pulse of our higher life, and that these little ones shall give you strength for the trials that are yet to come. Until you feel the atmosphere of these little ones' power, until they come near enough to you so that their breath may fan your brow, and they can make their presence known to you, will the calm come from all this contention of the intellectual with the spiritual nature, from all this great battling between the reason and

the spirit, from all this great clinging to that which seems to you true judgment, but which does not belong to that which is highest; the rest can only come through the feeling of their love; through being strengthened by their life, and through the dropping of the calm of their being into the unrest and strife of yours.

## IMMORTALITY, GOD, LAW.

My children, you have but to sit face to face with us; you have but to touch our hands as we come to you, and you shall know that there is not only an immortal existence for such spirits as come back to you of the earth earthy, spirits who seem not to have so high an intelligence as yourselves, who mislead your own spirits because you trust them when they are not to be trusted, but also for those who dwell in spheres of love, light and wisdom beyond the sounds that roll around you. You will know that the great calm is there, that the beautiful things told you, which have come down through all the ages, are not dreams, ideals or imaginings, but facts; that we are there waiting to lift you up through all these clouds unto ourselves; and in this approach to this sixth home of yours, that missing link down through all your lives, that missing link between the spiritual consciousness and the intellectual consciousness, is found. You sometimes say, "We know there is a God, but we cannot feel Him through these doubts of ours; we cannot sense Him through this skepticism of ours; we cannot behold Him through this incompleteness of ours. We pray to Him and our spirits seem to have their prayers answered, but if we question our spirits, we do not hear the echo back again." All the way along, from that first step onward until now, you have missed this link between God and yourselves; but when we come thus face to face, you shall feel it is there. Words can never make God known; speech can never reveal the glory of our home, but when the soul, looking through these windows of the body, senses, in its close connection with our world of spirit, that we, who say we are, show ourselves, and this communication tells itself to the vibrant spirit within, it needs no speech nor language, but the silence of conviction settles down, and the link between heaven and earth is found.

The law that governs our coming to you in this manner requires of you that through your highest intelligence and highest moral life, you sit and patiently wait, that we may bring you these things. It is a simple law; it is easily made known; it comes home to the intelligence, and it will reveal these things. These are not prophecies, for the facts are already before you; these are not fancies, for it is of to-day.

## MATERIALIZATION.

Now, when materializing substances are gathered together and we are obliged to disintegrate or remove the power of cohesion, the matter, which encompassed the spirit which has materialized, is drawn by the attraction of gravitation back to the earth; consequently spirits in dematerializing seem to pass through the floor. In these phases of spiritualization, matter will not be used, but aura from the nerve forces, and in place of the matter passing downward, the whole power of dematerialization will be upward, because the attraction on the spiritual side will be greater. Already we have manifested to a few this power of ours. In these spiritualizations, no matter gathered from any body being used, any one sitting in these circles will never feel the forces withdrawn from his body or any weakness in consequence of it.

Previous to coming before you to state these things, I must, in every instance, have proved to the minds of men, by actual facts, my children, that these things can be produced. The fact of materialization is patent to the world, and as far as it was possible for you to understand, I have endeavored, from time to time, to give you some of the laws, rules and regulations governing it. I cannot teach any one in an embodied form how to materialize or how to make a garment for the spirit. The power does not belong to you while you are in the body; it is impossible that you can do this; it remains only for spirits to do this work, or rather for spirits who are already disburdened of their bodies, and who possess the knowledge. I have already told you that the spirits in the cabinets think they do this work, but were we to withdraw our knowledge and our intelligence, they would be unable to produce these manifestations. It is not necessary that they should be conscious of our presence, and very often the forces used by us are such that they would be unable to perceive us even though we stood close by their side. All these things are simple facts patent to us in the world of spirits.

## SPIRITUALIZATION, ETHEREALIZATION.

Ere I come forward with an explanation of the laws of spiritualization and the facts pertaining thereto, I must show these things before as large a number of persons as I can. I have already made these facts patent to a few, who can testify that it has been produced. A spirit should not say he can do this or that unless he has proved it. He must first awaken the perception, intelligence, comprehension, reason and judgments of mortals by doing it, and after it is done he can tell them the how and the why, and show them clearly the necessity of its being done. It is necessary that not only materialization, but that spiritualization, and later on etherealization, should be brought before the world in order to find this missing link between your intellectual and spiritual nature. It becomes necessary, before you as a planet can leave



## PERSONAL EXPERIENCES.

## A Prominent New York Lady on a Tour of Investigation.

*She Gives an Account of the "Materialization" of a Celebrated Actress Through Different Mediums.*

To the Editor of the Religio-Philosophical Journal:

During the past Winter and Spring I have attended two or three materializing séances each week. Having been an unflinching believer in the communion of the immortals with the poor wayfarers of earth for fifteen years, I approached the circle in a friendly and passive condition of mind, banishing what I considered all selfish, though natural longings for communications and tests from my departed loved ones, being content to contemplate manifestations impersonally, with a view of establishing the fact to my own satisfaction that spirits can and do take on the material body again. Perhaps the results of my investigations may interest some of your readers, and be the means of sending comfort to a few, by sowing the first seeds of belief in the minds of those who are ripe for the truth, and a sorrowing heart may rejoice by being made aware of the fact that the loved, those supposed to be lost, are still beside the home fireside, yearning to be seen and heard, and to have their soothing angel touches felt upon the brow of a stricken one left behind to weep. May it not be that some incident in the experience I have resolved to relate to you, may attract the attention, and challenge the reason of one or two of your cold, unbelieving, cynical materialistic readers, who endorse nothing except that all things are for the worst? With these thoughts paramount, I write. Not wishing to be unjust to any, it is extremely difficult to approach the subject of materialization, because my convictions of what I have seen in public séances are not very favorable. I have discovered nothing there that proves—as such a question should be proved—that materialization is a truth or demonstrated fact.

I have witnessed several manifestations that I cannot explain, such as three or four persons of various sizes issuing from a cabinet where I only saw one person, the medium, enter; but I was not permitted to look into said cabinet just previous to the séance; thereafter there was no possibility for any mortal to go in unseen; nor was I allowed to look in immediately at the conclusion of the séance, consequently, though I do not like to say there might have been two or three confederates, the skeptic may truthfully assert that in connection with the manifestations there were no test conditions. The dim lights at these séances are so confusing to the sight; the figures half concealed in white cloth and netting are so unrecognizable, and the messages given by them are of such a general nature, that, however much one would desire to otherwise reason and common sense revolt.

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy," and "materialization" may be a truth, although I have not had the good fortune to prove it beyond a doubt.

The idea of a spirit again assuming mortal flesh and then walking the earth—a solid, substantial being—is about as difficult to endorse as the old tale of the resurrection of the dead at the sound of the last trumpet.

"But," says the enthusiastic believer, "we do not assert that the spirit puts on real flesh." I have held the warm, perspiring hands of numerous forms, said to be spirit friends. I have heard the floor creak on account of the weight of the supposed spectre's tread. I have scented the odor of perspiration so strong, emanating from their bodies, that it would have required a vat of Lubin's best perfume to have exterminated it from the furthest corners of the séance room. These indications tend to prove that if these forms are spirits from the next world, they had put on real flesh.

There are mediums of all sizes in New York, fat, lean, tall, and short. I have seen the best of them in their various styles and grades. At the séance of a very stout, robust, large and round-faced medium, I have witnessed several representations of one of the most beautiful and graceful of modern actresses, one who when on the earth was famed as much for a slender and dainty figure as for her beauty of face and great genius. It was very painful to see a woman weighing nearly two hundred pounds parade the room, claiming to be this lovely lady. If she were really a materialized spirit, why go to the trouble to devise nearly double the amount of avoidances necessary for a true model of her old self? Or, is it possible that the spiritual body is sometimes twice as large as the mortal? From having heard that it was, I did not accept the representation as a materialization. Liking the medium very much, I tried to find an excuse for her, and so set it down as a "personation."

At another cabinet, the medium is a very tall, large-formed woman, and I have seen a figure at least five feet and eight inches tall, with high, square shoulders, come forth much bent, and draped in gauze, to detract from the effect of its height, and walk up and down the room, claiming to be the same celebrated actress, as before mentioned,—an entirely different, though not less incorrect representation from the one seen at the séance of the very stout lady already described. Not knowing how to excuse such an assumption without making a charge of fraud on the part of the medium, this was also set down as a "personation."

Another materializing cabinet is managed by a very pretty wife of a woman. At her séances I have seen my much admired and ever to be remembered—and I am afraid, much abused—friend, the peerless actress before alluded to, sally forth again from the cabinet, a dapper, little bit of a being in a very blonde wig—her glorious face, as I remember it, beaming, as it did, with lustrous dark eyes, a large, fascious looking mouth, a shapely prominent nose, with Greek width between the eyes, reduced to a tiny baby-face, with light eyes, rather close together, a little rose-bud mouth, and a very small straight pointed nose, and a tiny body clad in a white petticoat and corset cover, with white gauze extending from the head to the floor, resolving into train behind,—a perfect picture of the medium! This was quite as incorrect as the others I had seen, and I was about to throw the mantle of charity over her, and pronounce it another "personation," when the thought occurred to me that it is cowardly to thus shield the medium at the expense of the spirit!

Some one may ask "What is personation?" So it is in order to explain, *en passant*, that when a medium goes into a trance sleep, and a spirit takes possession of her faculties, the spirit can make her personate his or her particular character or personalities of manner, relating at will, if the control is complete, incidents of his or her life history, claiming acquaintance and friends unknown to the medium, and expressing thoughts and ideas

of which the medium may remain unconscious. This is personation. New developments in mediumship are constantly unfolding, and personation may go still further now, as it is claimed it does, and spirit hands may array the medium's face to resemble the spirit controlling. However, I have seen so few resemblances to the original at materializing séances, that the subject of transfiguration thus involved, may be regarded as in embryo.

What a wrong is perpetrated by the spirits controlling a medium, by claiming that "personations" are "materializations." Of course there are bad spirits in the Spirit-world. There must be. I have known one or two people who have "gone before," who will require the purging, arising from a thousand years of progression, not only to cure them of the deeds done in the body, but to mend the meagerness of their compositions, before they can be pronounced "good"; and spirits may be found ready to assist in the falsehood of "personation" for materialization. I prefer, however, not to voluntarily court the society of deceptive spirits. We have enough of that sort to encounter in earthly transactions. These public mediums should banish the gauze and swathing cloths from the head. Why should modern spirits wear long white veils? The drapery they use around the body is a step in the right direction. It would be well if they could set the fashion for much suffering woman, and do away with corsets and tight dresses. But why do my acquaintances in the next world wear long white veils?

Dematerializing in view of the audience is not easily explained, but I have seen many sleight of hand performances just as puzzling. When one fraud creeps into the State of Venice, a precedent is established and one looks for the whole fabric to fall.

Trance mediums present a most interesting, delightful and instructive phase of the spiritual phenomena. There is no fault to be found with them, unless they flaunt the name materialization for their manifestations. Probably the "root of all evil" taints the motives of public mediums to a certain extent. Why not? They are like the rest of humanity. Money keeps the pot boiling; and so it has often happened that when the spiritual influx was drained by overwork, public mediums have helped the influence.

For many reasons, seeking satisfactory communications through public mediums often becomes a heart breaking, disappointing experience to those to whom the dearest hope in life is, that the friends who have gone to the next estate, may come back and make themselves manifest beyond the vestige of a doubt.

Not having found much disinterested spirituality in the highways of investigation myself, I began a little séance of my own in the narrow path of the home circle. I do not know what Mrs. Watson will do about it when she arrives in New York, for I left in the dark at night, and generally alone. It is about four months since I commenced my home circle. There is ever so much more to tell of what I have seen in public séances before my home communion with the unseen needs to be told. However, for those who contemplate starting a home circle, a few rules that have brought forth grand results for me may not be useless: First, a quiet, peaceful, truthful life; a séance once a day at a regular hour most convenient to yourself; regular members, who will always be present. To insure this, three people in the circle are enough. A harmonious circle of several people, who sit together regularly, would develop a medium more rapidly; but not having the harmonious several, nor the several at all, I have sat quite alone, with most satisfactory results. Abstinence from meat of any kind, and once a day, conduce to good conditions; plenty of milk and good nourishing food, but not an over indulgence in eating. Total abstinence from all intoxicating beverages is necessary for the highest development and the companionship of the best spirit-influence. A calm quiescence in whatever the fates have bestowed, in other words the "don't fret" principle must be cultivated. Fresh air and the best health possible, good reading, pure thoughts, and an adherence to duty, tend to open the avenues to the grand spheres of the blessed.

Perhaps you may deem it a strange way to comfort the afflicted by refusing to believe many of the largely accepted manifestations of so-called spirit power; but the loveliest garden must be carefully weeded, or worthless, poisonous roots will crowd out the most perfect bloom. And so will the truth, unless saved from the shadows of deception, be dogged by impostors; and investigators will become disgusted at apparent trickery. There is a great deal of good sense in this age of ours, which will not be hoodwinked by shams. The truth is enough. There is life after this existence. Spirits return to tell us that they live. Those who know this, should never weary of protesting against ignorant, vulgar, wicked pretence. The credulity of many worthy and otherwise bright people is being practiced upon by several so-called materializing mediums in New York. Given a certain amount of clairvoyant power, with, perhaps, impressional, and psychologic possibilities, and a medium can trade upon the most sacred feelings of the human heart by setting up a "materializing cabinet" and without one genuine materialized spirit to show "win golden opinions from all sorts of people." It is high time that mediums of every sort should gladly submit to the most searching test conditions,—for the glory and honor of the cause they claim to serve. FIDUS.

## Aids to Earth-bound Spirits.

*Through the Mediumship of Mrs. H. A. Whittier, of Boston.—Prepared for the Religio-Philosophical Journal from a Record of the Séances, by Herman Snod.*

## NO. 6.

## ANOTHER STARTLING NOVELTY.

At the opening of our séance were told that an experiment of unusual interest was now to be tried. Subsequently it appeared that this was to take one of almost the lowest type of humanity just introduced into the Spirit-world through a violent and repulsive death, and see what could be done through wise and elevated effort to hasten the deliverance and quicken the growth of a life existing heretofore hardly more than in an embryonic mental condition. In this experimental effort, some of the wise workers of my former band were conspicuously present. A condensed account of this séance is as follows:

Said Mrs. W., on entering her abnormal condition: "Something like a panorama of natural objects seems to be passing before me with great rapidity. But now it appears that it is I myself, not the natural scenery, that is moving. On I go at a speed not to be told, or hardly imagined, until at length I am set down in some wild region of swamp and jungle, in an opening so completely surrounded with thorny thickets that it seemed impossible for me ever to get out. But at length I discover a blind and narrow pathway leading in one direction; it seems some-

thing like a cow-path; and yet a cow could hardly get through there, it is so closely covered over with the interlacing shrubbery. I feel uneasy and troubled. I want to get away from here, but am held for some special purpose, I think. Now a hissing sound is heard steadily approaching; I hear also the barking of a dog. . . . Ugh! a huge serpent of unimaginable dimensions now shows his head, with wide open jaws and fiery tongue, over one of the barriers surrounding the enclosure. The dog, also, closely followed by his master, rushes into the opening. He does not continue to advance, however, but seems to be at once transfixed by the fascinating gaze of the serpent, and cowers down into a death-like stupor.

"Now I seem to be placed *en rapport* with the man, and take upon me his sensations. I cannot withstand the serpent's gaze upon me. I am drawn nearer and nearer to the destructive power before me."

Here the vision and sensations of the seer were veiled and paralyzed, and for a while she seemed to be in a death-like swoon. But it was clearly implied that the poor half-savage man was grasped and crushed in the folds of this monster serpent. When at length there was a revival of consciousness and speech it was said: "I now seem to be lingering in uneasy terror directly over the scene of the tragic horror; but this for a moment only. I then float away in a certain direction over a springy, swampy jungle until, upon a slight elevation, I see a rude hut, a frail structure formed mostly of round sticks of slight dimensions. A woman is standing in the doorway, with an infant in her arms. She is gazing with anxious look in the direction whence I have come. A goat of fine silky coating, comes into the yard, and the woman goes out to milk it; she then comes back and feeds the child until it becomes more restless and quiet. She now goes again to the door with a rude horn in her hand with which she sends forth a call, and waits anxiously for the expected response of the same kind from her absent husband. But he comes not, and in her uneasy fearfulness, she goes out toward the swampy jungle whence the return is expected. At length to my vision but not to that of the woman, the absent one is seen approaching in great confusion and distress. He tries to speak to her and to turn her from the danger lurking in the direction she is going, but to his astonishment and terror he finds that his presence and touch are no longer recognized. He rushes into his cabin and lies down writhing in agony upon the floor. Now the dog comes back with drooping head, protruding tongue and half-maddened look. He can see his master, and manifests it by whining and creeping around him. The infant also seems to have some perception of this one now in the spirit form, unconsciously, however, as yet.

And now appear upon the scene two spirits of high wisdom and much experience, one of each sex. They are recognized as belonging to my former band of helpers; they have come to attend to this experimental work of philanthropy in behalf of a poor savage who had been living among the tropical wilds of India. He seems to see them and wonders why white folks should come to his rude home. The ministering helpers work over him, the woman spirit mainly about his head, whilst the other, a skilled physician, adds to his ministrations a soothing draught. He is at length quieted into an unconscious slumber, and then taken wholly away from the disturbing surroundings of his earthly home."

And now Mrs. W. seemed to be again back to her own bodily locality and thus resumed her descriptive talk:

"Why, they have brought the poor fellow here to be helped through our earthly magnetism! He is now quietly conscious, and seems to be almost infantile in his mental condition. The two wise workers, also others of the same band, are here watching the progress of the interesting experiment with special gratification, for thus far the success seems to have exceeded their expectations. All the surroundings are now being carefully shaped so as to act healthfully upon the still dazed, but gratefully looking subject. There is a great crowd of spirits here to watch the interesting process, and to impart such aid as may be in their power. Some of these are seen to be students in preparation for a similar philanthropic work upon the borders of the two worlds. The child-spirits are numerous, and especially active in the work now going on to awaken and stimulate to activity the dormant mentality, as their influence naturally blends with the present condition of the subject. Some of these child-spirits gather flowers, and tying them with gay looking ribbons, give them into the hands and scatter them about the feet of the newly awakened spirit, who at first seems hardly to know what to do with the flowers, but soon begins to bestow upon them his interested attention."

"I am told that this is the beginning of the work upon this subject. It is the intention for a long time to keep him wholly away from the old earthly locality and its terrible associations, whilst the best possible influences of the spirit-life, shall be made to gather around him in the hope that the result may be of a character to encourage other similar efforts to redeem and elevate those in the lower grades of the earthly humanity."

From the light incidentally afforded me during the séance, I judge that the subject belonged to the lower classes of the Malay population of India. The man and his wife were minutely described, and the description bore a general resemblance to what I had known of this class of people. The goals of which many were seen at different times—seemed to be of the Cashmere breed, and the man was probably a goatherd; and the path seen through the underbrush was made by the goats, as no larger animal was seen. It seems that this man, having from time to time missed of his goats, and not being able to discover traces of large beasts of prey, was at a loss to account for the intrusions upon his flock. He finally went forth with a large and noble looking dog, and suitably armed, as he supposed, to cope with whatever destructive beast might encounter him, but with the result now given. The huge but sinister class of serpents, of which this was doubtless a specimen, was almost wholly unknown in that region, and hence the man was utterly unprepared and only fright and horror possessed him at such a meeting.

It is a noteworthy fact that, in the description given, while the woman was represented as well, and even gracefully formed, the man was of small and dwarfish make. Both were seen to be of a dark brown complexion and glossy black hair. No clothing was worn, by either excepting between the waist and knees.

We were told that this was wholly a transaction of quite recent occurrence.

The deepest coal mine in the world is the Rose Bridge Colliery, at Wigan, Lancashire, which is 808 yards deep, or almost a half mile. There is plenty of coal further down, but the heat in the solid strata is 93½ degrees F.

## A REMARKABLE INCIDENT.

## A Narration, the Facts of Which Border Closely on the Supernatural.

*Contributed to the Camp-Fire Department of the Telegram by an Old Soldier of Elmira, N. Y.*

In 1861 I enlisted in the Twenty-third regiment, New York volunteers. For a year prior to my enlistment I had been the junior clerk in a merchant tailoring establishment, and had made the acquaintance of Allen McDougal, a Scotch tailor, and his wife. Being a poor boy from the country and a stranger in the city, I had been greatly cheered by their kindness and friendship and became intimate in their family. Mrs. McDougal was almost a mother to me. I was scarcely more than eighteen, while they were more than forty. They had no children and few friends or acquaintances. Allen's health was not strong and they were, though comfortable, not rich. When the war came I was fired with the zeal of youth and was one of the first in our city to enlist. I hastened to Allen's full of patriotism and enthusiasm. "Every one ought to do as I have done," and so on and so forth. Day after day I called at McDougal's to talk about the war.

The excitement was in the air. Old men were beginning to take fire. Mrs. McDougal began to look sad and Allen to get impatient, and the result was that before our company roll was full Allen had joined it. His wife was nearly heart-broken. He was all she had in the world. When the day came to leave for the front and we were drawn up in line beside the cars, dressed in our new uniforms, with our bright rifles and their glistening bayonets stacked, we had a few moments left for final leavetaking with our friends.

My leavetaking had been done days before, at the old farm house in the country. I had bid farewell to father, mother and sisters, and I could now be a cool on-looker at the hundreds of other mothers, sisters and wives who had come to see their dear ones off to the front. There were many tears shed and some loud lamentations, but I was stoical until I saw Mrs. McDougal take her leave of Allen. With the tears streaming from her eyes she strained him to her bosom for a last embrace. As he tore himself from her embrace she turned and caught sight of me. My own eyes were wet for the first and only time that day. "O, Fred," she said, as she wrung my hand in parting, "you are young and strong, look after Allen. It will be the death of him even if he is not killed in battle. He can never stand the climate, the marches, and the hardships." I assured her that we would all be back after a three months' picnic and tried my best to cheer her, but she was inconsolable. We were soon off and in a few hours reached Washington.

We spent the summer on Arlington Heights and the winter at Upton Hill. The climate and life in camp began to tell upon our ranks, and we had many sick in hospital. During the winter our hospital was at Falls Church. Allen's cough had increased on him; he began to have the hectic flush of the consumptive and in December was sent to the hospital. He had been strangely reticent and sad for months, and though I did what I thought I could for him, we gradually fell apart. My mess was composed of boyish young fellows, full of life and spirits, who were much more congenial associates than sad-faced, reticent Allen. I visited him occasionally while in hospital, but with little comfort to him or myself.

One day in February I was detailed with some other comrades to do hospital guard duty. In charge of a sergeant we set out for Falls Church. The guard house there was much more comfortable than our own quarters, good beds in a good house with fire and lights. As we marched gaily along we made great reckoning on the good times we would have playing euchre and seven up while off post. Before leaving post the orderly sergeant handed me two letters for comrades of the company who were in the hospital. One of them was for Allen and was addressed by his wife, but I scarcely noticed or thought of it at the time, being so full of other matters, and during the day I was so engrossed that I forgot either to inquire after him or deliver the letter. I know this sounds cruel and hard hearted, but something must be granted to the carelessness of youth and high spirits.

I was on the second relief and when eleven o'clock came, having had my four hours off, and enjoyed a most excellent time with the boys, I fell in and took my beat, which was in front of the "dead tent." I have known soldiers to make any sort of exchange to get rid of this post, men, too, who would face any danger, but they had a horror of standing guard over the dead in the still watches of the night. But as I have said I was not superstitious, and the post had no terrors for me. The tent had several inmates and as I marched up and down in front of it for a space of forty yards, my only anxiety was that the time should pass quickly so that I could get back to my comfortable quarters and enjoy a nap.

The night was intensely dark and cold. Up and down my beat I marched, my mind busy with various subjects until past midnight. All at once came the thought of Allen and his letter. It had not been delivered. I had not even inquired after him. My conscience smote me. That it was from his wife, and he there sick and lonely, was a sharp reproach to me for my heedlessness. I had learned that she too was ill, pining for him, and consumed with anxiety. The wind moaned fitfully in the trees, and as I passed the tent I for the first time quickened my pace from a feeling of superstitious dread, and hastened toward the end of my beat. The letter was in the inside pocket of my coat, which was closely buttoned and the strap of my belt passed over it. All at once I felt, but could not see a presence, not human nor like anything I had ever before experienced.

It seemed to turn me around and draw me irresistibly to the tent, and as we neared it a voice—the voice of Mrs. McDougal, but in supernatural tones—said, "He is dead, give me the letter." At the same moment I felt a violent wrench at my breast, my coat was torn open and I fell. Recovering myself quickly I shouted "Corporal of the guard post No. 6," and the corporal, my tentmate and chum came running to me with a lantern. He saw my coat unbuttoned, and my pallid face and asked the cause which I briefly explained. Together we entered the tent and there stretched cold in death lay Allen McDougal with the letter under his folded hands.

He had died during the evening. In awe struck whispers my chum and I talked the matter over and then there agreed that what had occurred we would for the present at least, keep secret. The letter was taken by the corporal and given to the surgeon in charge, and Allen's few effects were forwarded to his wife. But with the return mail came a letter to our captain, saying that at about midnight on the day of her husband's death, she too, had passed away, and that his

name was the last word that passed her lips. Neither the corporal nor I mentioned the matter in the company, and as he was killed at Chancellorsville the secret was mine alone until long after, when I told the story to a group of friends around my own fireside.—N. Y. Telegram.

## THE HOME CIRCLE.

## A Curious Manifestation.

To the Editor of the Religio-Philosophical Journal:

I will first state that I have been a seeker after truth for years and that under favorable circumstances (as my written record will show), and am satisfied of the truth of spiritual communion, and in accord with the advanced views as expressed through your valued paper. For some years my wife has been treated by the spirits with marked success, and latterly has become developed in a new phase, to me, and it is on that point that I seek information. She has been receiving answers to her mental questions by electric shocks, and recently I have been exercising her gift (if it is one) by asking mental questions, and if the answer is in the affirmative she feels that shock, and in proportion to the strength of the answer; but if in the negative, she feels the occult force passing from her, and that, also proportionate to the strength of the negative answer.

Every question must be asked so that it may be answered by yes or no. Have others been developed with this phase? or is it only a delusion?

We have no mediums and but few Spirit-ualists here.

Ida Grove, Iowa.

For the Religio-Philosophical Journal.  
The Poetry in Spiritualism.

BY THOS. HARDING.

The deep significance, sublimity and poetic beauty of some spirit communications fill us with wonder, and furnish to us as individuals, the best evidence that we stand in the presence of a superior truth. I presume that very many have noticed this feature of spiritual experience. Some little word, some gentle hint, which appeals at once to both memory and heart, calling up long buried treasures and sweet reminiscences of the days long ago, before the mound in the grave-yard reared its unsightly form between us and the beloved of early days. And, perhaps, these poetic innuendoes are the dearest to us, because no one on earth can realize them like ourselves.

To me the simple word "Udina" suggests matter sufficient to fill a volume. It bears me back through tears and weariness, through hopes and fears, through sorrow and despair, to the bed of sickness and to the casket of "death." It calls up the time when property had taken to itself wings and flown away; it reminds me of the sad parting from all I loved and of the long, long journey, all alone—with little money and less hope—on, on, like a second Cain, "seeking rest and finding none."

In the early summer of '61, my circumstances having been reduced and my responsibilities increased, I sought employment in New York. I had letters of introduction, and called, amongst other places, to the newspaper offices. One of the editors of Bennett's paper talked with me for a while in his sanctum, and then said, "I should like to have you with us; you would soon become accustomed to our ways, but the country is disturbed owing to this dispute with the South, and we discharged some forty of our people last week; but I should like to have you call again in three or four days." I called again, and things are getting worse, but we hope matters will settle down soon. Don't leave New York; look in again in a few days." I called again and again, but seeing no fair prospect, I took Horace Greeley's advice and went west, young man. Over Lake Champlain—into Canada—through Ontario—back and forth—West and North—nothing!—nothing!—down to Michigan into Illinois—over lakes and rivers—hills and prairies—on steamboats and railroads;—money pinched away and hope all gone! The first spot on which my weary foot found rest was a little hamlet a few miles beyond Elgin, Ill., called "Udina."

While there, I received a letter from my wife:

"DEAR TOM.—Our first baby girl is born; a sweet little thing, with eyes just like yours. What name shall I give her? Write quickly." I replied:

"DEAR MINNIE.—Give her any name you wish. Please yourself and you'll please me. Your mother's name was Elizabeth. Won't that do? And as Udina was the first place where I found rest, let me suggest that you add 'Udina' as a middle name also. But please yourself." So the child was named "Elizabeth Udina."

But I never saw her physically; the little baby "died" before my wife and I met again. About eighteen years afterwards, my son Robert lay on his death bed—my wife utterly tired out, had retired. I sat alone, watching at midnight in the room—he was sleeping under the influence of a narcotic—when I was startled by the appearance of a spirit at the head of his bed, a tall, young woman in spotless white, about eighteen years of age, and with bright, expressive eyes, which were settled upon me in superhuman intensity.

How strange are spiritual facts sometimes! I can not express how thoroughly I knew her,—she, whom I had never before seen—our baby girl of long ago! I, not alone, knew who she was, but comprehended, understood, perceived her personally, characteristically, morally, spiritually. I can't explain it—but I read her through and through as, doubtless, she read me.

Her earth-life, of only a month or two, was so long ago—18 years—and the partition walls of disappointments, business turmoil, perplexing anxieties and all the hopes and fears of 18 years, stood between, and I forgot her name. "What was your name? I forget," my heart inquired. She answered, "Udina." "Ah! yes, indeed, 'Udina,' the place of rest; but you had another name; strange that I should be so forgetful." She answered, "Udina." "But give me your full name," I said. "I well understand the bearing of that expressive word 'Udina,' but there is another name and I have forgotten it." But she only said "Udina."

"Udina"; gentle music to my ear! It signified rest; the past rest of the body and the future rest of the soul. The fast approaching rest for our dying boy and the slowly coming rest for myself. Sweet, sweet "Udina!"

Sturgis, Mich.

## Horsford's Acid Phosphate.

TONIC FOR OVERWEAKED MEN.  
Dr. J. C. WILSON, Philadelphia, Pa., says: "I have used it as a general tonic, and in particular in the debility and dyspepsia of overworked men, with satisfactory results."



## Woman and the Household.

BY HESTER M. POOLE.  
[106 West 29th Street, New York.]

## IN THE CARAVAN.

When we see our life like a desert hard to cross,  
Where the great heats are beating beneath a cruel beam,  
And only in mirage the plumed palm trees loom,  
Purple shadows tremble, cooling waters gleam;

When the sand-storm threatens, and bleached bones  
mark the way,  
And the long levels burn against the burning sky,  
And we weary for a shelter, and hate the blinding day,  
Hate the fierce lights, the scorching airs, and long to die;

When we picture under the sudden fall of night  
Deep and dark and arid through distances of stars,  
Think of dusky winds that whisper up its height,  
Like winged spirits fanning against their prison bars;

And, when thus we sigh and languish, & cry resounds,  
and soon  
Across the sea of sand some farland rears its head,  
Where tamarisk thickets drop their dew in the mid-noon,  
Then life rebores in our veins as it might stir the dead!

Oh, surely so, when hard the way before, and long  
behold,  
One everlasting refuge always rises close at hand,  
Where the living fountains flow, and in whose rest  
we find  
The shadow of a Great Rock in a weary land!  
—Harriet Prescott Spofford.

## CONCERNING WOMEN

The three leading honors in the graduating class of the Troy high school this year are taken by young women.

The salary committee and members of the board of education propose to equalize the salaries of the men and women principals. At present the latter receive about one-fourth less than the former.

Eleven young women were lately graduated from the Woman's Medical College of the New York Infirmary.

Frances E. Townsend was ordained by a council of Baptist churches in Nebraska. This is the first instance, in modern times at least, of the formal setting apart of a woman to the office and work of the evangelical ministry. The Methodist Church, though it permits women to speak in its pulpits, has declined to ordain them. There have been a few women preachers, but none of them has obtained ordination. This Nebraska case is distinctly a new thing.

Gail Hamilton has a home near Gloucester, a delightful farmhouse which was her father's, and to which she has added some improvements. She has a fine library, and is confessed to be an excellent housekeeper. She spends most of her time with Mrs. Blaine, who is her cousin. At times she has been secretary for Mr. Blaine.

Dr. Earnest Gahl, Professor in the Royal Academy of Arts in Germany, had thirty years ago collected the names of a thousand women who had become self-supporting artists. Of these there were about thirty sculptors, two hundred engravers, some architects, wood carvers, etchers, wax workers, and the remainder painters.

"The Egyptians," says E. J. B. in the *Woman's Journal*, "confided the health of the people to Isis, and the Romans entrusted the same to Juno. Esculapius is represented as having students of both sexes, and his daughter, Hygieia, was learned in medicine. Asclepias was distinguished for her medical writings, and in a later century, women were celebrated as teachers in the famous school of Salerno. In 1774, Anna Morandi Mazzolini died at Bologna, where she had acquired renown as a lecturer on anatomy in the University."

## WOMEN ON PRISON BOARDS.

The following editorial from the *New York Sun*, having one woman's work as its text, applies to woman's right to a voice in the government. The argument is irresistible:

"Mrs. Josephine Shaw Lowell, who is rendering the public so much valuable service as a member of the State Board of Charities, has, among other things, given special attention to the subject of the improvement of our poorhouses and county jails. They have long been in a state disgraceful to a civilized community, and far behind similar institutions in Europe, concerning whose working we have abundant opportunities to inform ourselves. The herding together of men and women; the innocent with the guilty, and the idleness which prevails in these institutions, oftentimes produce a degree of degradation which is even worse than the evils they were established to relieve or correct.

"It is not long since we had a record of the careers of the descendants of one dissolute woman in the southern part of the State. For three generations this family, almost without exception, took to vice and criminal courses, and for a considerable part of their lives were a charge upon the State either as paupers or criminals. They graduated at the poorhouses and county jails, and each generation took new steps downward. The public system of charity and correction, so far from educating them to better ways, really helped to nourish and aggravate their vicious tendencies.

"But even men and women who do not inherit specially depraved tendencies, must soon part with self-respect and acquire the habit of slothful dependence upon our present plan of providing for the inmates of poorhouses and jails. These institutions, in truth, are schools of vice and crime, and a large share of their inmates come and go at regular intervals—serve their time, and return again and again, like an intermittent disease. It is in them that we are building up a permanent and steadily increasing pauper and criminal class; men and women who have lost pride, who have abandoned all idea of working for their living, and who begot and bear children who inherit their evil tendencies in an intensified form.

"Soon after she took office in the State Board of Charities, Mrs. Lowell undertook to awaken public interest in the condition of the jails and poorhouses, and to arouse the country communities and the county officers to efforts for their reformation. Though the facts she gave them were about long established institutions in their vicinity, they proved to be new and surprising in every case. As a consequence of this startling exhibition of bad management, some abuses have been remedied, and for a time at least the jails and poorhouses have been more carefully watched. But New York is still half a century behind in the care of her jail inmates. The sexes are imprisoned together, idleness prevails, and degradation inevitably results.

## REFORMATION FOR WOMEN.

"As one remedy for existing evils, Mrs. Lowell advocates the establishment of reformatories for women who are now almost constantly the inmates of public institutions,

whether jails, penitentiaries or poorhouses, and who perpetrate the crimes of criminals and paupers, themselves belonging alternately to each. As they are now provided for they are constantly sinking lower and lower in the social scale; they are a burden on the working part of the community; they are teaching vice to all whom they can influence, and they are bearing children to practice it with inherited aptitude.

Institutions of the kind proposed by Mrs. Lowell have been successfully tried in Indiana and Massachusetts, and in the Canadian province of Ontario, a reformatory prison for women is now being built. Through the efforts of Mrs. Elizabeth Fry, the prison system of England was much changed and improved more than fifty years ago. The jails, which in 1821 were in a condition analogous to that of our State jails to-day, became at least decent, orderly, clean places of detention. One of the great improvements brought about as long ago as 1823, was the placing of the female prisoners in the county jails under officers of their own sex, and the entire separation of female from male prisoners.

After a year's experiment of this plan in the prison of St. Lazare in Paris, the French Government adopted it throughout the kingdom. "The Indiana Reformatory Institution for Women was opened in 1873. It is governed by a board of three women, and all the officers, except the physician and steward, are women. 'The success in the prison is without a parallel in prison history,' says the report of the superintendent five years after. 'Eighty-two per cent. of those discharged have been reformed, and are now useful members of society; no runaways, and only one recommitment in five years.' The Massachusetts Reformatory Prison for Women was opened in 1877, and its board consists of three men and three women. The State commissioners of prisons say, in their report for 1879: 'Two years of experience has demonstrated conclusively that an institution of this kind can be successfully managed and controlled by women.'

"Mrs. Lowell presents statistics to show how large a percentage—more than a third—of the women arrested and convicted in the State are under twenty-one. They are of an age that makes reform possible and probable, and she urges the establishment of institutions which shall engage in their reformation. The ordinary jail only sends them a step lower in degradation."

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

**SPIRITUALISM IN ANCIENT AND MODERN TIMES**—Chronology of the different religions and beliefs relating to spirits of ancient and modern people. Paris, France, 1885. (Not translated.)

This is the title of a very interesting and instructive book, by Dr. W. de Wailly, of the Legion of Honor, and (retired) leading physician of the military hospitals, Paris.

We cannot better give an idea of the work than by translating a portion of the prospectus: Before speaking of modern Spiritualism the author has cast a retrospective glance over its doctrine, and in the first part of this book he makes a chronological review of all religions, and going back as far as possible in history, he finds in Asia incontestable proof that spiritualistic ideas (belief in immortality) and even Monotheism, have always existed among the most ancient civilizations.

In examining the books of ancient India the author has found legends, so identical with those in which the evangelists trace the birth and life of Jesus, as to make it evident that these records of the evangelists are but a copy of the Hindu legends relating to the celebrated philosopher Krishna.

Some of the most interesting chapters of the book treat of the origin of Christianity. The priests of this form of religion declare it to be a universal religion, but in reality it has gained but 335,000,000 of adherents out of the 1,300,000,000 of the earth's inhabitants, while there are today 200,000,000 of Buddhists. The author compares the Bible Genesis, with that of the Rigveda, of which the Bible Genesis is but a disguised copy. In the second part of the book the author shows the beliefs of different peoples of antiquity concerning God and spirits, and their various ways of evoking spirits.

Arriving at the present epoch he proves by the record of an occultist, that the belief in spirits and in spiritual communications which have existed in India from time immemorial, exists to-day under different forms, and that there, as in America, spirits, when evoked by powerful mediums, appear in human form and looking exactly as they did when living upon earth. The author then shows that there is nothing miraculous or supernatural about spiritual manifestations, that they are the consequence of a natural law which has existed from all eternity, but has heretofore been misunderstood. Replying to the idea of materialists that Spiritualism, mysticism and fetishism are one and the same, he proves that a spiritual doctrine is a religious philosophy, and not a religion. He also proves that Spiritualists are neither mystics, nor fetishists. Further on the author, after speaking of the influence of the doctrine of re-incarnation, which he believes above the doctrine of spirits, indicates the manner of neutralizing the influence of perverse spirits. After examining the different manners of evoking spirits, he gives the preference to typology. He insists upon the necessity of persons being in a serious frame of mind when evoking spirits; this he considers a religious action. Dr. Wailly is a partisan of the doctrine of re-incarnation, which he believes above the doctrine of spirits. This book will be read with pleasure and interest by all persons desirous of studying the important question of Spiritualism—a question which to-day has only the Christian clergy and materialists for avowed adversaries.

**THE FUTURE OF EDUCATED WOMEN.** By Helen E. Starratt. Men, Women and Money. By Frances Ekin Allison. Chicago: Jansen, McClurg & Co. Price, 50 cents.

Mrs. Helen E. Starratt, who occupied the position of editor of the *Weekly Magazine* through its entire life, is the author of an interesting essay entitled "The Future of Educated Women." Her sister, Mrs. F. E. Allison, has written upon "Men, Women, and Money." Jansen, McClurg & Co. have gotten these two essays out in an attractive little book. These subjects are of great interest to all thinking people. The essays are qualified by long experience to write upon these subjects. Mrs. Starratt believes that when women are better paid for their labor, the better it will be for all concerned. She argues that women should share the purse of the family as well as other care; that then we shall have better economy displayed, because of their better knowledge of the value of money, and of the power its possession gives. Every one knows how much more economical a woman is who has earned money before her marriage. Mrs. Starratt speaks in a most charming manner of the women who make their own homes, having neither husbands nor children; but she holds the home where there is a family of father, mother and children, in the highest esteem, and finds there the most exalted happiness for women's lives. Mrs. Allison's essay is largely in the same direction, but treats more particularly of money. She maintains it should be held jointly by husband and wife. These essays will be read with interest and profit.

**FUN AND WISDOM EARNED BY TWO CITY BOYS** in a Summer Vacation. By John C. Hervey. New York: John B. Alden.

A handsome little book of 115 pages, in which the ignorance of city and country life in those who have only lived in one or the other place, is very nicely portrayed. The laughable mistakes of these boys and the tricks played upon them by those in the country who are ever ready to practice ruses upon the ignorant, are only surpassed by the impressions they made upon the minds of the boys in roaming their better nature through the influence of the friends who had them in charge. The blunt good sense of Mr. Bailey and the honest integrity of Fraser come prominently to the front all through the work. Everywhere the good and the bad are contrasted in a strong light.

**AMERICAN STATESMEN.** SAMUEL ADAMS. By J. K. Hosmer. Price \$1.25. Houghton, Mifflin & Co. Boston.

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CHICAGO, ILL., Saturday, June 27, 1885.

## A Public Vehicle.

Readers whether continuous or occasional will please remember that the JOURNAL, like other newspapers, is a vehicle for conveying a miscellaneous collection of facts and opinions to the public.

The JOURNAL does not necessarily endorse these alleged facts or agree with the opinions; indeed, space is often given contributions which are partially or wholly at variance with its convictions. Editorial silence as to any particular article is not to be taken as an evidence either of approval or disapproval. Readers who are familiar with the editorial columns know the views of the JOURNAL and can judge for themselves whether those views are in accord with any particular matter finding place in its pages.

## Does Demonstrated Truth Hinder Religious Life?

A late number of *Unity* has the following paragraph:

The RELIGIO-PHILOSOPHICAL JOURNAL has another heavy piece of exposure and purification on hand, namely the pricking of the "Madame Blavatsky" balloon. It seems quite clear that this priestess of theosophy has been striving to establish a faith in spirits by some very dexterous material manipulation. See the above paper for June 6. This is a high, but sad and thankless task that our exchange is called upon to perform so often. Oh! that we might more feel that it is more the mission of religion to lead men to do divine things, that they may feel that God is a reality, rather than to argue his existence and to prove his being; that it is religion's mission to show how much better it is to live worthy of immortality than to demonstrate immortality to the unworthy.

Our Unitarian neighbor is not unfriendly, far from it indeed, but the above quotation from its columns shows a singular want of comprehension of our method and spirit and aims.

Our exposure of Madame Blavatsky is an unwelcome yet necessary task. Consulting merely our selfish ends such work would be left undone, but when good people, Unitarians as well as others, are misled by these Theosophic pretences, it is well for them to know that it is not all gold that glistens in that oriental distance.

It is high time for *Unity* to know that the ethics of Spiritualism is based on the truths of the soul, and not on any outward authority; that we go back to spiritual laws which abide forever within us, and are in and of the Infinite Being as well, as did the Quakers and Channing and Parker, while we believe that later psychological study has shed new light on these profound questions of duty and inspiration.In such ways as we could reach—often wishing them better—we have steadily sought to lead readers "to do divine things," "to feel" the Divine Beauty and thus to lift the daily life to a higher level of purity and harmony, of moral courage and power for practical good; but argument and proof have their due place also, and it has never occurred to us that they weaken intuition or emotion. In its proportions these all help and balance each other; and even our good neighbor *Unity* sometimes argues and proves vital truths.We confess to a total inability of appreciating either wisdom or sense in the closing assumption of *Unity* to the effect that "it is religion's mission to show how much better it is to live worthy of immortality than to demonstrate immortality to the unworthy."

Truth is for all, none are unworthy of its help, none fail totally to gain benefit from it. Jesus preached to the poor and was tender to the despised magdalen. His wide compassion saw no "unworthy" hearers of the word he spoke. Is it any hindrance to a life "worthy of immortality" to be able possibly to "demonstrate" its truth even to the vulgar and thoughtless? Are they unworthy to be reached in that way? May not such demonstration help them? Can it harm them? May

not a fact stir souls not well reached otherwise, and so open the way for thought and spiritual growth? The sun shines for all, none are unworthy its blessed light. Are any unworthy of "the light that never was on land or sea"—light from the Spirit-world? We have always held immortality as a truth of the soul, an indestructible part of the warp and woof of its spiritual being. Does the proof through the senses, of this truth of the soul, weaken it? Is it not rather "confirmation strong as Holy Writ"?

Buckle says that Newton's discovery of the law of gravitation was an intuition flashing through his mind when he saw the apple fall in his orchard. For twenty years he demonstrated and verified it by experiment, and thus made it strong and clear. Was it not wise in him thus to demonstrate his intuitive discovery? That is indeed a poor and fragmentary philosophy or religion which ignores or underrates either the value and need of the truths of the soul, or of their demonstration and confirmation through the senses.

Alfred R. Wallace in a late article on Spiritualism in the *North American Review*, said:

To the teacher of religion it is of vital importance, since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith he professes, and to avoid the attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years.

We may add that Liberal Christianity, with no Bible or creed as authority, and no miracles of old supernaturalism, especially needs to be "vivified and strengthened by Spiritualism," that it may escape the fog and chill of doubt and materialism.

Surely it needs to get over the absurd notion that the demonstration of immortality, or of any other truth, hinders religious life or lowers the standard of ethics or conduct, and is unnecessary labor wasted on unworthy human beings.

Sweet and sacred, natural and divine, are the demonstrations of immortality, and the facts of Spiritualism give us. The ethics of Spiritualism grow higher in the estimation of right thinking people as better understood, and for that understanding we can work and wait, "without haste and without rest." It comes slowly, as the best fruits ripen latest, but it is sure to come.

## Spiritualism in the Scales of Swedenborgianism.

Sermons are not always, perhaps not usually, the fairest discussions of their subjects. The temptation to make brilliant or effective points, to kindle mere feelings, to delight the imagination, or even to fall in with the apparent current of popular sentiment is too strong for many preachers. And with others their ardent sympathies with their sect are all commanding. Yet, in these days only the preacher who can rise above these influences and manifest a paramount love for truth can hope for the most profound respect and the widest influence among his fellow citizens.

We wish we could say that the Rev. Samuel C. Eby of the New Church Chapel (Swedenborgian) of St. Louis, has, in our opinion, entitled himself to this high regard. In a sermon recently preached by him and published in the *St. Louis Globe-Democrat*, he has not so much discussed Spiritualism (which he is pleased to call Spiritism) as vehemently assailed it. We have heard his effort spoken of as "an able arraignment of Spiritualism." Perhaps it is as compared with the average pulpit assault. But it certainly is not discriminating; and much of it we are compelled to regard as either unintelligent on the subject or grossly unfair.

With many of the introductory thoughts of the discourse, setting forth some of the ground faiths of Swedenborgianism, we have no quarrel. That system, amid much that to most minds seems unintelligible, holds important religious truths; and among them the reality of man as a spirit and the offspring of the Infinite Spirit, his unbroken continuity of life after the change that we call death, and the fact of spirit return and communication with mortals. These the preacher presents, and it, like Swedenborg himself, he had frankly admitted that these returning spirits were some of them exalted in character as well as some of them depraved he would have shown himself more intelligent and candid. But throughout the sermon we find no acknowledgment that good spirits do communicate with man; that pure, benevolent, sympathetic ones reveal themselves to him in any way that can be recognized by him. That we are unconsciously associated with both angels and devils by virtue of our spiritual nature he must, as a good Swedenborgian, admit. But that we can have conscious intercourse with the good, or the good conscious intercourse with us is by implication, if not in plain terms, denied. It would have been more to the preacher's credit distinctly to assert his position than adroitly to insinuate an opinion that he cannot maintain. If he thinks this criticism unjust we desire him to answer distinctly the question, Do good spirits ever reciprocate conscious communion with mortals? It is an important question, and one not to be evaded by insinuations that all conscious or recognized personal communications of mortals with spirits must be only with evil ones. This, if it could be proved, would be the death blow of Spiritualism, as its opponents plainly perceive. Why not then roundly assert it and above all prove it? Why resort to such poor equivocations as these? "The higher that men and women rise in the regenerate life the further are they removed in their consciousness after death from the scenes of our sordid motives and low activities."

And again: "Regenerate or truly spiritual men, when they pass into the spiritual world find other business than haunting the back alleys of animism." If this means simply that they could have no sympathy in low pursuits, it is only a self-evident proposition. But if it means, as the connection implies, that they will not come into communication with us even for high and benevolent purposes, it is not merely a groundless assertion, but one largely contradicted by facts and even by Swedenborgian facts. Does not the preacher know this? And is not this knowledge the very reason for his equivocations?

We are willing to stake all the truth and value of Spiritualism on the one question, Do good spirits communicate with us? Will the Rev. Mr. Eby take up our challenge? Does he, or does he not, deny this?

We cannot extend our notice of this sermon to all its remarkable positions. Some of them will strike every reader at once as very singular. For instance, when the preacher says he has "not the slightest interest in the truth or falsity of the claims of spiritists," we cannot but ask, For what end then this sermon? Does he mean to say that the great question respecting the fact of spirit communication which he admits "is commanding a vast deal of attention throughout our country," and he might have added throughout the world, is to him unimportant? That if only the communications to Swedenborg be received, it matters not what is thought of all others? This would seem to be precisely his view; for he adds: "Whether true or false they do not in the least affect the position and philosophy of the New Church." Indeed! Then that position and philosophy are final. Swedenborgianism is a completed revelation, to which no word of spirit can add a helpful thought and from which no tinge of error can be taken. What a happy infallibility is here! The Roman Pontiff's cannot surpass it. "For the sake of argument," he says, "I may be allowed to believe every medium to be honest, every seance fair and square, and every message to come from the world of spirits. In other words, that the phenomena of spiritism are genuine communications from the dead." Yet, with all this, "the position and philosophy of the New Church would not be in the least affected." So complete and authoritative were the revelations through Swedenborg; so trustworthy all others since. Or, as before, no good, enlightened, helpful spirit can communicate anything valuable to us! It is not of the least consequence what other seers than Swedenborg may see, or other philosophers than Swedenborg may teach. In him we have the truth, the whole truth and nothing but the truth. Or, in the strong and self-satisfied words of the preacher, which none of ours could in exposition of them surpass, and indeed no bigoted sectary of any name excel: "In Swedenborg's volumes we have a philosophy and theology which in their lucidity, strength, dignity and comprehensiveness dwarf every other philosophical and theological system into Lilliputian insignificance!"

Cannot some of the stiffest and narrowest doctors of a theology outside of Swedenborgianism, much older and quite as incomprehensible, take a lesson in concealed bigotry from this? Of our preacher's real knowledge of the facts of Spiritualism and his ability to form any sound judgment or inference from them we may get some idea from the following: "I have heard," he says, "of no phenomena in connection with Spiritism I could not believe in; and I know of none that might not be sheer sleight-of-hand frauds." This is to say that the reported phenomena are entirely credible as the work of spirits, but yet could all be explained as mere trickery! He cannot stand with the materialist and deny their possibility no matter what the evidence. They are to him things which could be proved on adequate evidence. The question is only of the adequacy of the evidence—which so far is common sense. But of the existence of any such evidence he is or professes to be unaware; which at this day is little less than uncommon ignorance. Many persons otherwise very intelligent are no doubt ignorant of its amount and value because their attention has not been sufficiently given to its examination. But such persons do not wisely assume the role of teachers on the subject. One who does this is inexcusable for not knowing that the world is full of evidence of the highest authority, leaving nothing to be desired in respect to quality or quantity that these phenomena cannot be explained as "sheer sleight-of-hand frauds." He who has not got so far as this in the study of the subject is not worthy to open his mouth as a teacher.

Many other errors fall from the preacher's pen for which if they are those of ignorance he is hardly less blamable than if they were wilful, so abundant is the light that the attempting teacher may now enjoy. That Spiritualists do not recognize "discrete degrees of life" or different grades of spiritual attainment in the next stage of our existence; that they are "utterly materialistic;" "have not the first insight into the real laws of spiritual life" because they think they can "witness spiritual phenomena with their physical eyes;" that "nothing spiritual is proved by any material result;" (where then the evidence of the reality of God or indeed of man?) that "spiritualistic manifestations are utterly worthless to a person of any rational or spiritual cultivation;" that "all that comes from Spiritism is the affirmation of bodies and passions beyond the grave;" that "spiritism opens the door to every sort of otherworld tyranny and fraud," "strikes at the heart

of human freedom," "means spiritual slavery"—such random and baseless statements as these, whether in ignorance or not, are inexcusable calumnies. But he does not shrink from multiplying them ad nauseam. Spiritualism "confounds good and evil;" "ignores the idea of God, the eternal man," (the common Swedenborgian conception of God as in the form of man it certainly does ignore, or rather reject) and "hence its devotees might lock hands with materialistic scientists, and they might pursue an untroubled course together, for the only difference is that spiritists affirm the existence of natural phenomena under conditions to which as yet the scientist could not give credence." Does the preacher believe his own words? We are tempted to ask. That Spiritualists and "materialistic scientists" stand on a common ground, the former as materialistic as the latter, "the only difference" being that the former believe in certain natural phenomena which the latter do not? What writers on Spiritualism has he read? Whom can he quote whose teachings do not contradict him—whether Spiritualist or Materialist? Both hold the same philosophy of spirit and of matter! Both the same theology, whether of God or no God, annihilation or immortality! "The only difference" is as to the genuineness of certain phenomena!

But "Spiritism" is not the only thing that falls beneath the preacher's battle-axe. Alas for the world when to the unsprited, unbelieving and uncomfortable scientists and Spiritualists, birds of a feather and all on one common, low plane of ignorance of God and immortality, must be added Christian people of all sects except the Swedenborgian. "Spiritism," our impartial preacher tells us, "finds a sad justification" (we are glad to learn it finds a justification, though it be a sad one) in the state of Christendom. It is a tremendous criticism on our "traditional religions." How many religions are thus included he does not say, but Swedenborgianism evidently is not one. Tradition has had no hand in that! But in the rest of "Christendom," a tolerably extensive domain, "the spiritual life as man's true life on earth is regarded with incredulity, if not contempt." Hear this, ye Presbyterian, Congregational, Episcopal, Methodist, Baptist, and several other hosts, so unhappily divided over matters more or less hard to settle and more or less unimportant, but all holding, as you believe, in common the "truths essential to salvation," "the faith once delivered to the saints," "Spiritism finds a sad justification" in your state. "The spiritual life is regarded among you with incredulity, if not contempt." Is it so? Do you feel it and mourn it? Or is this merely a sectarian calumny? And, worst of all, "there is not one of our old-time faiths that has a decent authoritative word to say over the coffin of the dead." Perhaps, after all, in this last sentence is the truest thing this ardent prophet of the New Church in all his long harangue has said—the truest and the most important. For if it be true it is a tremendous indictment. That it can even be widely thought true is a most humiliating and embarrassing position for you. Pray consider it well. Is the charge true? Do not multitudes even of your own hearers believe it so? A religion that fails to convince great numbers of its life-long hearers of even the grand fact of their immortality—what can be done for it? Where shall it go for the "decent authoritative word" which the disciple of Swedenborg claims to have and affirms that you have not?

The preacher who thus accuses you may himself be incapable of further enlightenment. His infallible oracle has spoken for him a century ago the first and last word of his faith. But is it the same, too, with you? Has heaven no further word of revelation to you than that "contained in your 'sacred oracles,'" which you believe to have spoken "at sundry times and in divers manners" for fifteen hundred years and now for eighteen hundred have ceased to speak? Shutting your eyes so long as you can to every new successive disclosure of divine truth in the onward march of science, physical and psychical, resisting and ridiculing it till borne off your ground by the resistless flood of the world's knowledge, have you come at last to this, that "neither will you be persuaded though one rose from the dead?"

Alas, then, how dark the prospect for the world's illumination! The Swedenborgian's word, bequeathed to it more than a hundred years ago, cannot with all its confident claims, count yet but a few thousand disciples in both hemispheres. That of "Christendom," eighteen times as old, and armed with all the strength of skillfully established organizations and time hallowed institutions, churches, colleges, schools of every grade and sort, how many—not nominal—but sincere practical believers, can it muster out of the thousand millions of the human family to-day? Would it not be an extravagance to say one in a hundred?

Plainly the world needs still and needs as much as ever an overwhelming demonstration of "the power of an endless life." Where is it to come from?

Does the Swedenborgian Church in St. Louis make one convert to this all-important truth where Spiritualism makes an hundred?

Mrs. E. L. Watson lectured in Erie, Penn., last Sunday; the three following Sundays she speaks at Chagrin Falls, Ohio, Meadville, Penn., and Troy, New York, in the order named. She then goes to Philadelphia. A number of correspondents from Rochester, Cassadaga, and Columbus, Penn., speak in glowing terms of Mrs. Watson's reception in those places; she seems to have had an ovation wherever she has appeared.

## Western Society for Psychical Research.

The increasing interest in psychical phenomena is very marked; and a most encouraging feature is the improved attitude toward the subject on the part of scientists, members of the several learned professions, and educated people generally. During the past winter a body of learned and well known professional men, representing a dozen different phases of religious belief, have met once a month in Chicago to consider in an informal and friendly way the laws of mental action, the phenomena of Spiritualism and cognate subjects. While not much real increase of knowledge has come to those participating in these meetings, yet a spirit of candor, confidence and fellowship has resulted, and this of itself is no small gain.

In different quarters of this city and in various sections of the country, little groups have been employed in the same way, while here and there practical experiments have been undertaken; and the activity in these directions is daily increasing. Indeed the correspondence relating to psychical matters which has grown upon the hands of the editor of the JOURNAL during the past year has become a severe burden, yet one he will cheerfully carry so long as practicable.

The work of the English Society as given to the public in eight most interesting and valuable reports has been a steady stimulus on this side of the Atlantic, attracting attention in quarters where the subject has heretofore been held in light esteem or ignored. Last winter the American Society for Psychical Research was organized in Boston. Local societies have been formed in Philadelphia, Adrian, and several other places.

Last month The Western Society for Psychical Research was organized in Chicago; the organization is now perfected and the Society is preparing for practical work. In organizing, the Constitution, and Rules of the English Society were quite closely followed, as they were regarded models hard to be improved upon. Below is given a list of the officers and council of

THE WESTERN SOCIETY FOR PSYCHICAL RESEARCH.

President—A. REEVES JACKSON, M. D.

Vice-Presidents—REV. C. G. TRUSDELL and PROF. RODNEY WELCH.

Council—BOERNE BETTMAN, M. D., JOHN C. BUNDY, D. W. CHAPMAN, EDWARD L. GALVIN, A. REEVES JACKSON, M. D., EDWIN I. KUH, M. D., REV. L. P. MERCER, HON. W. K. McALLISTER, J. H. McVICKER, ORVILLE PECKHAM, H. W. THOMAS, D. D., COL. A. N. WATERMAN and PROF. RODNEY WELCH, Chicago; HON. J. B. YOUNG, Marion, Iowa; F. A. NIMS, Muskegon, Mich.

Secretary and Treasurer—J. E. WOODHEAD, 171 West Washington St., Chicago.

This list of the Management shows the names of five members of the legal profession—including Judge McAllister of the Appellate Court,—four doctors of medicine, three clergymen, three editors, one chemist, one theatrical manager, and that of the superintendent of the Chicago Athenaeum.

The list of members and associate members shows that the Society will have support from every leading religious sect, and from Spiritualists, Materialists and Agnostics.

Though at present made up mostly of Chicago people, it is the aim of the Society to cultivate the good will and co-operation of men and women in all sections of the country who are interested in its objects and aims. Membership is not restricted to this locality. Many readers of the JOURNAL have during the past year expressed their hearty approval of our efforts in the direction of systematic, scientific research and they with many others will no doubt be glad to be associated or affiliated in some way with the Western Society. Copies of the Constitution, Objects, etc., will be sent on application to the Secretary. Letters of inquiry from subscribers to the JOURNAL may be addressed to the editor, or to J. E. Woodhead, Secretary of the Society, 171 West Washington Street, Chicago.

Light of London says: "During Mr. Eglinton's recent visit to the continent he met, among others, the eminent French society artist, M. Tissot, whose attention was first attracted to Spiritualism by reading Florence Marryat's account of a materialization. M. Tissot seized the opportunity of Mr. Eglinton's tour abroad to commence a practical investigation of the subject, and so interested did he become in what occurred, that he has recently paid a visit to London for the express purpose of continuing the inquiry. Apropos of materialization, a sensation is likely to be caused in society and the artistic world by the next picture from M. Tissot's pencil. The subject is, materialization as seen and drawn by the artist on the spot."

Preparations for the Michigan Camp Meeting at Nemoka are making. Certificates entitling their holders to one fare for the round trip on all railroads in the State, when duly shown and signed by ticket agents, on Thursdays and Saturdays in August, can be had by writing the Secretary, Mrs. S. S. Morey, Lyons, Mich.; and persons would do well to write her early. The promise for a successful and valuable meeting on the pleasant Pine Lake is good.

In answer to the inquiry of a correspondent, G. Canning, we will state that Zollner was, on April 25th, 1882, apparently in the enjoyment of quite good health. He was talking in a jovial way to his mother while standing at his writing desk at work. She went into an adjoining room to fix her hair, and in a very short time, hearing a violent thud, she immediately retraced her steps, and found her son lying on the floor, but already dead.



## Orthodoxy Still Vigorous.

A widely prevalent notion exists that no genuine, old-fashioned orthodoxy is to be found nowadays, except in certain theological seminaries and some few back towns. It is therefore truly refreshing, actually exhilarating, to find a specimen bearing the trade mark of "strictly pure" and manufactured right here in Chicago. Our esteemed Presbyterian cotemporary, *The Interior*, is orthodox, and glories in it. No half-and-half stuff, no new fangled revisions, no substitutes for hell and eternal damnation will find buyers at the *Interior* office. The editorial pen in that office is a good stout stub and twist, and is wielded by stalwart men to whom the making mince meat of a Beecher is a mere warming up before beginning the day's work.

Beecher can fill columns in the daily papers from Brooklyn to San Francisco with his evolution sermons, but he can't throw sand in Brother Gray's eyes with impunity. Here is the way the invincible Gray goes for Beecher in the leading editorial of last week's *Interior*:

A new play has been put upon the boards of the Plymouth meeting-house in Brooklyn. The star actor has appeared in a new role. The title of this latest sensation is: Inspiration means Evolution. As much as ever before, a tadpole, as it is called, meant when it is written that God breathed into him the breath of life, so the Bible was evolved from various old myths and legends, and that is what Paul meant when he said that "all Scripture is given by inspiration of God."

After quoting a long extract from Beecher's view of the Bible, the *Interior* peppers it thus: Perhaps our readers can make more out of this long extract than we can. It seems to us, when stripped of its verbiage, to teach that the Bible is inspired only as Shakespeare was—that it is a work of genius, but no more a special work of God than any other book that he enabled men to write—that it is divine only as the material universe is divine. What we call natural laws are ever uttering "Thus saith the Lord," when we see or feel their results. If a man falls and hurts himself, he has evolved the truth that there is a force which we call gravitation, and, according to Mr. Beecher, that evolution is inspiration.

The Mosaic account of creation was not given, then, for our instruction, but for our amusement—not to tell us how the world was made, but only how men in the infancy of the race imagined that it was made. When the book that is "shooting out rays of light into all the world" tells us that "in the beginning God created the heavens and the earth," we are not to believe that he did, but only that some half-developed man, thousands of years ago, dreamed that he did. This extract is a fair specimen of Mr. Beecher's learning and his logic.

We have seen many attacks upon the plenary inspiration of the Bible, but this latest one of the Plymouth pastor is the weakest of them all. It is a jumble of words. Such ideas as we can discern through the dense verbiage are both crude and self-contradictory. The preacher claims to have the highest reverence for the Bible, and yet he regards it as made up of "profane and old wives' fables," and intimates that nobody but himself can tell just what in it is true and what is false.

If evolution is true in the sense of those who reject the Mosaic record, no one can tell whereunto man or the race may grow. And if we outgrow God's book as we grow, there may be very little left of it a thousand years hence. The common sense of the world assents to this proposition—that if the Bible is from God it is all from him—that the Scriptures do not merely contain a divine revelation, but they are such a revelation. God made the Bible as he makes a tree or a man—every part belongs to and is essential to every other part. It is a wonderful living organism. The words are "spirit and life." The collective word "liveth and abideth forever." The Bible, as a whole, was never dearer to the hearts nor stronger in the confidence of men than it is to-day. The Protestant church accepts it as her infallible teacher and guide. She cannot consent to let critics and theorists cut and carve it—as if it were a piece of statuary that every new sculptor thinks he can improve. These conceited and ambitious men who are not satisfied with our Bible as it is had better leave it to us who are satisfied with it, and make a new one for themselves.

*The Interior* is a vigorous and ably edited paper; it probably voices the religious sentiments and theological views of an hundred thousand readers. The old ship Zion still floats; though her sails are tattered, her hull leaky, and part of her crew groggy, yet Brother Gray sticks to her, and never with order the *Interior's* staff to lower their lifeboat—leastwise not while the subscription breeze blows steady and strong.

## Reconstructed.

McVicker's newly reconstructed theatre will be opened to the public Monday, June 29th, when a new drama by Mr. John C. Freund, of New York, entitled "True Nobility," will receive its initial performance.

The practically new theatre will undoubtedly be the handsomest, safest, and most comfortable in this country. Lighted throughout with the Edison incandescent electric light, and cooled in warm weather and heated in cold with an entirely new and practical system of distributing hot and cold air, the auditorium of McVicker's will doubtless become the most delightful resort of the city.

The company engaged for the opening play includes some of the best known names in the dramatic profession, viz: Messrs. Robert Mantel, Louis James, John Howson, Russell Bassett, Harry Hawks, Luke Martin, Chas. Mason, Geo. Conway, Geo. Paxton and J. C. Freund, the author of the play; Misses Viola Allen, Ida Vernon, Blanche Thorne, Etta Baker, Blanche Vaughn, Mamie Doud.

## Early Closing on Saturdays.

For the past four or five years there has been an effort among Chicago business men to close at one o'clock Saturday afternoons during July and August, thereby giving their employes a half-holiday. It is a move in the right direction and we hope it will generally be observed. The business office and editorial rooms of the RELIGIO-PHILOSOPHICAL JOURNAL will be closed on Saturdays, during July and August, at 1 P. M.

Professor Riley's experiments with seventeen year locusts and grasshoppers have demonstrated that they are good to eat, and that if a person can overcome the natural prejudice against them, there is no reason why they should not be considered a very choice luxury. There is retributive justice in this doctrine at all events. After the insects have eaten every thing within reach it is highly proper that mankind should eat them.

## GENERAL ITEMS.

Walter Howell will lecture in St. Louis, Mo., next Sunday.

Mrs. Isa Wilson-Porter has rooms at present at No. 424 West Madison St. She will be there from 9 o'clock A. M. to 4 P. M.

Mrs. A. B. Severance of White Water, Wis., will attend the State convention in Milwaukee, Wis., June 26th, 27th and 28th.

Mrs. H. N. Read, trance medium, has removed to No. 16 North Ada street, between Randolph and Lake, where she will be pleased to meet her friends.

The seventh annual meeting of the Business Educators' Association of America, will be held at Jacksonville, Illinois, July 9th to 15th, inclusive, 1885.

Dr. A. B. Spinney is to leave Detroit to take charge of a Sanitarium at Alma, Mich., to be completed about September first. His permanent address is Alma, Michigan.

We have received a small and neatly printed pamphlet containing an account of the death and funeral of Charles Conger Roff, of Watneka, Ill., whose obituary was lately published in the JOURNAL.

Mr. Edgar W. Emerson, the estimable young gentleman and popular test medium, is taking a rest in order to be better fitted for his camp meeting engagements; wisely he takes his recreation in Chicago.

An immense stone bridge, constructed by Chinese engineers over an arm of the Chinese Sea at Lagang, is finished. The bridge is five miles long, entirely of stone, and has 300 arches, each seventy feet high. The roadway is seventy feet wide.

During a recent speech in favor of cremation, Sir Spencer Wells mentioned that an epidemic of scarlet fever broke out in a country town on the opening of some graves of persons who had died of that disease thirty years previously.

Gov. Hubbard of Minnesota, has made an excellent choice in appointing Mr. James T. Hale to the position of Municipal Judge of Duluth. Judge Hale is a young man of talent and the son of our genial friend, Major Hale of Towanda, Pa.

We have had the pleasure during the past week of reading some letters to Mrs. Sarah A. Danskin of Baltimore, and Dr. Kayner of this city, detailing remarkable cures performed by them, and should be glad to publish but space will not permit. Magnetic healers seem to be meeting with good success all over the country judging from the testimonials.

We have received in pamphlet form "Pumping Machinery for Water Works," by Frank H. Pond, Mechanical and Hydraulic Engineer, St. Louis, Mo.—a paper read before the Engineers' Club, St. Louis, May 13th. It contains in a small space, eight pages, a large amount of information on the subject, and must prove highly interesting to engineers.

Mr. and Mrs. W. H. McDonald of South Chicago, Ill., have been rusticated at Glen Falls, N. Y., for some weeks. They are now at Saratoga Springs, N. Y., enjoying the health-giving and invigorating waters. Mr. McDonald in writing says: "I heard Mrs. Brigham lecture Tuesday evening, June 10th; it seemed as though she outdid herself. It was her closing lecture for the season."

Capt. H. H. Brown spoke during May at Bartonville, Reading, Sheddsville and Belows Falls, Vt.; June 7th, addressed the First Society of New York City, supplying Mrs. N. T. Brigham's place. The 9th, he was at Bridgeport, Conn.; the 11th, at Poquonock; the 13th, he spoke at Leominster, Mass.; the 14th, he attended a grove meeting at the same place; June 21st, he spoke at Saratoga Springs. Between now and October he has only a few Sundays unengaged; for these address him at 223 Caroline street, Saratoga Springs, N. Y., his permanent address.

The *Golden Gate* is the name of a proposed weekly paper to be started in San Francisco on July 18th, or as soon thereafter as practicable, by Mr. J. J. Owen, late editor of the *San Jose Mercury*. Mr. Owen advertises that he will devote his paper in part to the exposition of Spiritualism—though he does not use the word—and to free-thought, science, history, etc. He invites the co-operation of Spiritualists, Free-thinkers and Liberalists generally. The price is to be \$2.50 per annum. His address is 2726 Howard Street, San Francisco. The JOURNAL wishes Mr. Owen success in his new venture.

The Government Entomologist at Washington calls attention to the fact that the periodical cicadas, or locusts, are due this year in not less than twenty of the States of the Union. Among the localities indicated for their reappearance are Jackson, Union, and Macoupin Counties in Illinois; St. Louis and Boone Counties in Missouri; Phillips County in Kansas; Green, Franklin, Columbus, Pike and Miami Counties in Ohio; Tippecanoe, Delaware, Vigo, Switzerland, Hendricks, Marion, Dearborn, Wayne, Floyd, Jefferson and Richmond Counties in Indiana; the southeastern portion of Michigan; and the vicinity of Toledo. The visitation in the two first-named States will be of the thirteen-year locusts, and in the rest those of the seventeen-year period are expected to appear.

Light of London, Eng., says: "It is with extreme regret that we have to record the passing away of Mrs. Makkdougall Gregory, at her residence, 21 Green street, W., on Sunday last. She died a sudden and painless death from breaking a blood vessel. She had been ill, but was apparently as nearly recovered as a lady of her advanced age could expect. She would have been eighty next August. There are few Spiritualists who do not owe

Mrs. Gregory a debt of gratitude for the facilities for the investigation of Spiritualism which she unwearingly, from the early days of the movement, placed at the disposal of her friends and acquaintances."

Walter Howell has been lecturing for the People's Society of Spiritualists in Martine's Hall, Ada St., this city, during the last five weeks. He finished his engagement last Sunday evening. His lectures were well received and appreciated. He received heart-felt thanks at the close of the meeting through Mrs. DeWolf and Dr. Kayner, and more material aid as he left the hall; also a well-filled purse at a reception given him last Friday evening. Dr. D. P. Kayner will speak before the Society Sunday evening, July 5th, and Mrs. S. F. DeWolf will attend the conference and medium's meeting in the morning.

Several years ago during the speculative insurance mania, Joseph Reber, an old man, was found drowned in Indian Creek, in an isolated portion of Lebanon county, Pa. It was afterwards developed that he had been killed, by his head being held under water, for the money on his life—several hundred thousand dollars. Five of his neighbors were afterwards arrested, convicted and hanged for killing the old man. The outside world has forgotten the crime and its terrible sequel, but the usually quiet people between Swatara and Indian Creek are now nightly aroused by unearthly screams along the creek, and trustworthy citizens declare that a strange figure is continually pacing up and down the pathway where the crime was committed. It flies at their approach, and before it disappears shakes its head, points to the quiet waters of the creek, and utters a strange sound like a death-rattle. After nightfall the road is very little traveled. Several hundred persons have seen the supposed ghost. Some think it is the spirit of old man Reber, while many others think that it is one of the five who were hanged who was innocent, and who comes back to earth to trouble his persecutors.

## Inquirers and Inquiries.

"M. A. (OXON)" IN LIGHT, LONDON.

## NUMBER THREE.

From what has hitherto been said, it must not be imagined that the difficulties in the way of the inquirer are either exclusively those of his own making, or necessarily insuperable. I am bound to say, as the expression of my own belief, that there are some who never surmount the obstacles that lie in the way of a personal experience of the reality of these occult phenomena. But these are comparatively very few, and I can refer the gaine only to the action of the unseen agencies of whom and of whose methods I know so little. Most people who honestly desire to do so can, sooner or later, satisfy themselves of the action objectively on the plane of matter of some alien intelligence.

But even then the difficulties are by no means surmounted. There are various motives that induce persons to engage in an investigation that is not free from risk. Of the risk they know nothing when undertaking the investigation. Some escape it altogether, by reason of their not pursuing the subject far enough. Some find themselves face to face with it unprepared, and suffer or escape as the chance may be. Some elect, knowingly, to reckon with what may come, and penetrate beyond the domain of the dweller on the Threshold, as occult writers call the guardian of the new world into which they wish to penetrate. But for all, whether they do or do not know it, there is a certain risk.

Some seek, out of mere curiosity, to know something by personal experience of that about which the world is talking. There are not many ways open, and the experiences of the average public circle are more or less satisfactory in proportion as the mind of the observer is more or less critical. It is very seldom, so far as I am able to judge by experience, that mere curiosity achieves satisfaction. And this I believe to be owing to the fact, in accordance with a spiritual law, that such curiosity does not necessarily imply any preparedness on the part of the curious inquirer. I again say that we are dealing, not with some problems more or less solved or capable of solution by a nimble mind on the plane of our ordinary knowledge, but with spiritual things spiritually discerned, and thus only. It seems to me to be of the last importance to insist on the action of this law. These phenomena, these masses of information, are not evolved from our plane, but are governed by laws with the making of which we have no concern, and with the action of which we are very imperfectly acquainted.

The scientific inquirer is of another type. He seeks out phenomena that have so frequently occurred as to be fairly subject to inquiry from his point of view. He demands, and most justly, reasonable conditions for investigation. He usually obtains them; and he has done more to purify the whole range of spiritualistic phenomena from illusion, delusion, and conscious fraud, than we can just now well estimate. It is only when he tries to act as master of the situation that he finds himself baffled. He cannot repeat an experiment as the chemist can, for he has to reckon with an Unseen and Unknown Agent whom he has no power of commanding. But short of that, the whole of the phenomena known in Spiritualism are amenable to rigid scientific investigation. And the more of it they get the better for the cause of truth.

There is a third class, a very comprehensive one, that is attracted to the subject by a purely human longing for reunion with a lost and loved friend or relation. The instinct, so universal, is in itself an evidence that the thing is possible. It is exact to say that every man has within him an instinct of self-preservation, whereby he preserves to its consummation his own earthly life; an instinct of reproduction, whereby he provides for the perpetuation of his race; and an instinct of immortality, which testifies to the potentiality within his race of future existence. To these must now be added the instinct which causes a man, once the gates are ajar, to seek communion with those who have gone before him. As often as not he argues from his own consciousness of immortality to their continued life, and he seeks communion with them. I believe that many, if not most, of the inquirers into Spiritualism are animated by desires and longings such as these.

That some succeed, for they alone are the

Judges, is manifest to all who read the records printed on the subject. How many others, far more exact and precise than any that see print, live only in the inner chambers of the heart to which a sacred and solemn experience has been granted, it is not for me to say. They are rarely referred to, and surely are never dragged out for analysis and vivisection. But in a number of cases—I suppose I should say in a majority of cases—the desire is not gratified, the longing is unsatisfied, and the bereaved mourner is fain to believe that it is not well that his aching, yearning wish should drag his loved one back to this nether world. It is well if he adopts so reasonable a belief; but it remains that the affections, when deeply stirred, most strongly urge a man to seek an entry to the world of spirit, and also most frequently unfit him for a calm judgment on the results that he obtains.

Nevada prohibits boys under 20 years of age from carrying dangerous weapons.

## Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

## Clairvoyant Healer.

D. P. KATNER, M. D., the well-known Clairvoyant Physician, has again resumed practice and is located at 36 West Madison Street, Chicago, Ill. Send with lock of hair, handled only by the patient, prominent symptoms, and \$3.00 for examination and written prescription.

## Business Notices.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

The Knickerbocker Brace Co., whose advertisement appears in this issue, manufacture an article in line which they claim to be equal to any in the market. Readers who need anything of the kind will do well to address this Company.

When the blood moves sluggishly in the veins because it is loaded with impurities, an alternative is needed, as this condition of the vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

## Spiritual Meetings in Brooklyn and New York.

The Church of the New Spiritual Dispensation, Brooklyn, N. Y., holds Sunday services at 416 Adolphus St., near Fulton, at 11 A. M. and 7:30 P. M. Sunday school at 2 and conferences at 3:30 P. M. Hon. A. H. Bailey, President; C. G. Claggett, Secretary.

Mrs. T. Little from March to July. Prof. J. T. Little Musical Director.

The Ladies Aid Society meets every Wednesday afternoon at three o'clock at 128 West 43rd Street, New York.

## Saratoga Springs, N. Y.

The First Society of Spiritualists at Saratoga Springs, N. Y., will hold meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall, also on the first Monday and Tuesday evenings of each month, at which Mrs. Nellie J. T. Brigham will officiate.

## Kansas City, Mo.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30 in Pythian Hall, corner 11th and Main Street, Dr. E. G. Granville, President; A. J. Colby, Secretary.

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Passed to spirit-life from Hart's Mills, Wis., May 20, 1885, Jesse Buehner, aged 69 years, 7 months and 10 days. He had been a lecturer since 1855, and a subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL for several years. J. L. Potter delivered the funeral discourse.

Passed to spirit-life, June 11th, at Grand Rapids, Mich., Mrs. Ella Luette, in the 24th year of her age. Mrs. Sarah Graves officiated at the funeral.

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Continued from First Page

into this sixth stage of your existence, that you be brought face-to-face with these facts, and that we bring power to spiritualize your natures sufficiently that you may enter into the full recognition of your life with ours. Remember also what we have already stated to you, that spirits in the seventh home work through agencies in the sixth, and that spirits in the sixth home work through agencies that are brought to bear in your fifth home, to which point you have attained. Were it not for the agencies in that seventh home that are brought to bear upon the sixth, the spirits there would not have the power to come forward and mingle directly with the sons of men as they now do; they would not have the power to draw on and materialize forces to make themselves consciously known. This is the point: that these spirits in coming back to you must make themselves known, must prove to you that they are individuals outside of yourselves; must prove to you by actual evidence that they are disembodied spirits in another stage of existence and possessing not only a knowledge outside your own, of that stage, but also of the condition in which they once lived, and in which you are now living; and to prove this they must enable you to see and hear them.

MESSENGERS

These messengers of ours who are to do this work for the world must be those who, having lived a truly heavenly life, have reached a point through all their labor where they have but to turn their faces toward that seventh heaven, upon their beings; they must be spirits, who, having attained this spiritual attitude, voluntarily resign their home, leave the joys of their existence, knowing that they have but to reach out their hands to grasp them; but who yet turn resolutely away from all this glory, and retrace their way down through all the stages and over the ladders of their life back to the earth, to remain for ages, or so long as there is power within their spirits to sustain uplift and uphold any being that has a lesser degree of intelligence than themselves. We cannot transmit our thought, intelligence and power to other spirits, for they have not the wisdom and the knowledge requisite to obey when we say to them, "Go and do this work for such mortals; move in a large body over such a nation; tear down here and rear new temples there. No spirit would have the nerve, power and strength to do this unless he had passed through all these phases of development which enabled him in knowledge, wisdom and power to do this through his own intelligence.

A SPIRIT FROM SATURN.

In your midst to-day is an assembly of messengers of ours, and among them is a little spirit, taken from the sphere of Saturn. All memory of the glory and harmony of his home is banished from his mind, and he begins his life upon your planet as a little child; not to take on the imperfections and impurities of this life, but to grow up in the spirit atmosphere of the spirit planet. Bound closely to one human soul, whom he may aid, strengthen and sustain, this little spirit begins his work, having voluntarily given up his all there. There are more waiting, and so soon as any being here has developed his spirit up to a point where he is willing to do the work of God, willing to be unselfish, willing to be true, because thereby mankind may be benefited, whether he knows it or not, whether there is any medium to tell him or not, whether there is any spirit to describe it or not, there softly and quietly comes in obedience to this command some such spirit as that, leaving its home and dropping into the life of that one to sustain, encourage and uplift him. Mankind calls such spirits guardian angels, and so they are, guarding the life of the inner man that he may be strong and true to obey the dictates of the better life.

Every grand soul promulgating strong, moral truths and teachings, has his guardian angel, consciously or unconsciously. In every church where there is a noble soul who rises above the bondage of the church and remains only that he may help, uplift and be as a father to all such as lean upon him, there is a guardian angel attending and assisting him that he may help the multitude and the many. Oh! the unconscious life around you! Oh! the unconscious force that breathes over you!

Clergymen at the Crossing of Roads.

To the Editor of the Religio-Philosophical Journal:

In looking over the synoptical reports of the sermons delivered in New York, Sunday, June 7th, I was forcibly impressed that theology is very much talked—at least some of the clergy are too near-sighted to correctly observe the pointing of hands at the crossing of roads. Mr. Beecher, on that day, preached at Plymouth Church his third sermon of the series. He unquestionably, more clearly reads the pointings at the crossing of roads, than most of his brother clergy; but the apologies he makes for speaking the truth are generally made in advance. Some of these remind me of the apology John Van Buren offered to a politician who was anxious to fight a duel with him. John vigorously criticised the political views of a gentleman belonging to his own party. He said the presence of the man in the party was so offensive, that several respectable blackmen had left the party. When called to an account for this, he acknowledged using the language, but said he had no possible reference to the offended gentleman. John was too wise a man to throw away his life on a political dispute, when an humble apology could settle the matter.

It has been a query with some as to how it is that the blood of a pig can cleanse sugar, while it requires the blood of an ascetic, foolish man to cleanse the honor of another man of the same sort.

I remember of reading a story about George Washington being knocked down by a gentleman to whom he had made a hasty remark. In the time, while Washington was falling and getting up, it occurred to his mind that he had been too fast in what he had said. He made the acknowledgment—extended his hand in friendship—saying to the gentleman: "If you are satisfied, I am." It requires a man of large breadth and nobility of character to do that under such circumstances. And a man of still grander character, to say in the presence of a mob, howling for his life-blood, "Father, forgive them, they know not what they do." Among the statements made by Mr. Beecher, in his discourse of the 7th inst., he says:

"The divine Revelation, interpreted by evolution, will, in my judgment, free the sacred Scriptures from fictitious claims made by men, and from clouds of misconceptions. The Bible has been held in captivity by a false and unwarranted theory of inspiration, which runs it against a thousand obstacles, and weaning it turns commentators into intellectual dishonesty. Men have exercised their ingenuity, and have indulged in all

forms of dishonest reasoning for the sake of maintaining what they believed to be literally the word of God."

All Spiritualists should thank Mr. Beecher for saying this, for they, perhaps, better than any other class of religiousists know this to be true. We know very well that some twenty per cent. of that book is, in an elevated sense, pure spirituality, while the balance of it is stubble and straw, bound up with truth—truth that is good and elevating for the soul of any human being. If there are any men or women in the world who can comprehend and justly value the Scriptures, it must be those versed in spiritual philosophy—those who have been oft instructed by the higher intelligences of the Spirit-world. The distinguished preacher further said:

"On the theory of the plenary inspiration of the book, the Bible is already set aside. No honest man, making himself thoroughly familiar with the word of God, and believing that the book was spoken directly by God, can speak to man, and that every word in it is divinely and directly authorized, can, if he be consistent, keep himself from going head first in to the gulf of infidelity. If he don't go there, it is because he is too stupid."

Those of us who have been much abroad in the world—mingling freely with intelligent men, pretty fully realize that the unwarrantable claims made concerning the Scriptures, together with the absurd doctrines founded on the atheism, infidelity, agnosticism and irreligion, existing among so-called Christian nations. A religion based on assumed facts, not accompanied by authentic evidence—its claims insult the higher judgment, turns reason out of doors, must inevitably land millions in either outspoken, or silent infidelity. Not infidel to the truth as they understand it, but as some others understand it. Mr. Beecher can't be far from the truth in saying:

"It is the human race that has been inspired. The Bible, and every part of it was lived first, and the record made afterward. While the human race was at its lowest stages, some result of experience would now and then become so widespread, that a man of large nature, feeling the impulse of the divine inspiration, was able to give it out as a truth."

T. Inman, M. D., author of "Ancient Faiths and Modern," offered to enter the list against any learned man in England to prove that that part of the Scriptures claimed to be written by Moses was not written until a thousand years after Moses was dead; but no man ventured to accept the challenge. There can hardly be a reasonable doubt but what most of the ideas, embodied as Deific inspirations, was verbally handed along down for centuries before being gathered up in book form. Mr. B. said:

"The old popular notion of the inspiration—that may be called the scholastic, theological notion—is this, that God said to a man 'Sit down, and write what I am going to tell you,' and the Bible was written in that way all through. This makes trouble for those who cannot reject the discoveries of science, for they are asked, 'What are you going to dispute God's own word?' But when the Bible is accepted as the record of the gradual and progressive unfolding of human knowledge in respect to spiritual and social things through vast periods of time, under Divine impulse, that difficulty vanishes. You say we will have lawlessness if the old-fashioned doctrine of inspiration is taken away. Well, we have got it now. The doing away with the attempt to impose upon God's government, things which we know to have sprung from the weakness of humanity, through the record of them is made in the Bible, would take away the very weapons of infidelity to-morrow."

Do not believe that infidels or independent thinkers are at all anxious to oppose religion, in the absolute, but the weapons referred to are thrust in their faces, at the very threshold of religious temples, and they would have these offences against God and humanity removed.

Rev. W. H. Boole also preached on the 7th at the Willet St. M. E. Church. Mr. Boole said:

"I am not concerned to prove the Bible true, but merely to show that its plain statements on certain phases of this theory, as regards the subject of creation, make it impossible for a man to hold to the one and still follow the other. My three propositions are: The heavens and the earth were not evolved out of something, but were a creation of Jehovah. Second, the universe came into existence by the word of God, a direct and instantaneous creation. Third, that man was a direct and immediate creation of Jehovah, created in the likeness and image of God and not that of an ape. And woman was a distinct species, moulded out of a rib, and breathed into, as was Adam, with a breath of God. The declaration of Scripture is that God made all things perfect. Everything is now imperfect through that bad miracle of hell-sin."

To free thinkers, this man must seem as one who has been taking a Rip Van Winkle sleep—he hardly appears to be aware that the sun of intelligence that lights the present century has risen above the hills, and is flooding the plains and valleys with light. What dark jungles a man's intellect must be wandering in, who fancies that a universe was made out of nothing—that God works independent of means—that He made all things at the topmost round of perfection, and they have been falling down the ladder ever since. Is it any wonder that the land swarms with infidels, materialists and agnostics? Clergymen, in the place of riding in the last car of human progress, should press forward to the front. They should be among the first to hear the sound of the incoming waves of a superior intelligence; they should be among the first to discover the new rays of light sent by the great Over-Soul to his children. I have heard clergymen complain in the pulpit, that as ambassadors of God, they were not honored by the world as much as they should be. But how is it possible for intelligent, liberal minded men to honor a clergyman who is either too cowardly—too lazy, or stupid to keep up with the century in which he lives? Men and women who are yet standing about the low foothills, or wandering amid the grim twilight of ancient superstitions, may honor and sing hosannas to such teachers; but those will not, who have descended the light, and are climbing up the mountains.

WM. C. WATERS.

The Union Medicate is greatly pleased with a gigantic skeleton of the merdional elephant in the new gallery of paleontology in the Paris Museum. It is said to surpass in size the skeletons of the greatest mammoths and mastodons, and the fossil is exceptionally interesting in many ways. But the intense satisfaction of the French editor seems to arise chiefly from the fact that his countrymen need no longer envy the British Museum its collection of skeletons, "which," says the writer, "is a great point indeed."

The "Muddle" Growing.

The reception of the revised Old Testament is entirely different from that of the new four years ago. In a sense it discloses the effect produced by the former, as much as in that itself contains. People have been thinking since "hades" took the place of "hell" and "sheol" simply gives opportunity to express the result of four years thought in the new direction. To-day we propose to look at its effect on another dogma—that of resurrection of the body—for with a "place of the dead" instead of two places, one of rewards and another of punishments of a material character, a resurrection of the body is not logically necessary.

We said last week that hell was the master key of theology. So, if there was to be a hell of fire and brimstone, something must exist to be burned in so realistic a fire. The intangible spirit, "without substance, form or parts," could not serve as fuel, hence the resurrection of the body itself became a physical, or fuel necessity. And that this dogma colored the translations of the scriptures now admits of no doubt. For illustration we select one of the most familiar texts, forming part of the funeral ritual, and repeated on such occasions by all creeds. Here it is from the King James Bible—Job xix: 25-26.

"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

It will be seen that this text serves a double purpose—the "Redeemer" as applied to the Christ of the New Testament, and the resurrection of the body. We shall not stop to notice the former as it can be rendered "redeemer," and is so in the margin of the new translation, and preferred by the American revisers. The important part is the latter, which we italicize, "in my flesh."

The revised Bible gives the above passage in these words:

"I know that my redeemer liveth, and that he shall stand up at the last day upon the earth; and after my skin hath been destroyed, yet from my flesh shall I see God."

We need not stop to notice the prominence given the skin in this text to Bible readers, familiar with Job's stated affliction, but only to the doctrine held by him as to the future life. The first rendering is now shown to be incorrect, and as this practical age looks at things—not honest. And when we come to examine the margin of the new translation, we find that that even this revision lacks the element of perfect candor. While the text is made to read "from my flesh," the margin and the American revisers preferred "without my flesh." But it seems English conservatism and the established church was too much for scholarship, and the thing stands mystified.

It will be seen at a glance how much more in harmony with "sheol," a place, or world of the dead, this rendering would be, and non-scholars even, with common sense, can easily see which is in harmony with that idea of a future state. But we have another authority that is rarely seen by church people, but a most important witness. It is the English edition of the Old Testament in use by the Jews. It is a translation "according to the Massoretic text, after the best Jewish authorities." We give the passage as we find it in this translation:

"And well I know that my redeemer liveth, and that he will remain as the last after the creature of the dust (are passed away); and after my skin is cut to pieces will this be: and then freed from my body shall I behold God."

The above three renderings suggest many things, among them "plenary inspiration," but for the present we leave them simply to scholarship and logic. The difference is wide enough even there to destroy the text as an authority for a bodily resurrection, and as "sheol" is a Hebrew word signifying the place, or world of the dead, the rendering of the word by this Hebrew translation, is by far the most harmonious of the three with that idea. So, not only is hell abolished by the latest scholarship, but the fuel for it, manufactured by making "from," "without" and "freed from," read "in," has disappeared with it. And so far as any timid souls might have doubted the logical absence of a hell with the old doctrine of the resurrection still intact, they may dismiss their fears—for both flames to burn and bodies to be burned, are gone.

But, really, this is not the substantive thing, after all, though it has been a terrible obstacle to thinking to poor humanity for the dreary centuries since learning had to give way to the necessities of statecraft. The value of these recent translations are not alone in dissipating this nightmare of theology, but it emphasizes the necessity of referring again to fundamental premises, and the exigency of thinking and examining the subject all over again. As soon as men once thoroughly realize that the literal resurrection of the body, and the existence of hell never had any authority in "the word of God," but that they have grown up from design on the part of translators, or from defective scholarship, the minor matters of faith built upon these will follow and the demand come up for a re-reading of the record.

And the first thing that presents itself is this: What is the meaning of the wonderful record we find in the Bible of communication between this world and this "sheol," or world of the dead? Is it all a fable, or is it truth? If the Bible is to be our guide give it to us simply as it is. If for centuries it has taught us of a "world of the dead," what means the story of the dead, who, through its pages, instruct the living? And if those who assume and have been recognized as teachers do not respond to it for themselves. The pulpit cannot face an intelligent, honest public with the thunders of hell from a book prepared in 1611, when the same book re-read in 1885, is lying beside it, flatly contradicting its fundamental premises. Those who think the "revised Bible" will be a long time coming into use, will find that at least this part of the old has been dispensed with already, and by the time they propose to accept the new, they will find the thought of the age gone far beyond them.

There are influences and forces at work that had banished hell from thinking minds by the millions long before the translators had added their sanction. To such the new version is not a surprise, but an expectation, and these thinkers have gone over most of the ground the masses of men are now preparing to traverse. The inquirers will find the pathway explored and the light of investigation to aid them. There will be no ecclesiastical councils called to relay the foundation stones for a new form of dogmatic belief. As these have led humanity into this terrible mistake of a hell, the new thought appeals to each individual to think, translate, revise and accept for himself, from evidence open to every honest and sincere mind that wants to know for itself.

And now, logically, what does follow from these radical changes in the interpretation of the word of God—for in this discussion

we propose to regard the Bible in its sacred character, and as the religious world regards it, a guide to man's life and conduct—all that is demanded is that it be read aright, and each man and woman left to understand for themselves. In regard to this fundamental and controlling fact of a future life, the abolition of hell leaves its teaching simply to be that there is after this life a "world of the dead," where what men call the soul lives on, and that there being no resurrection of the body at some indefinite time or ages of time in the future, the soul passes at once from the body to this other world. And then what? By all the analogies of nature and all the suggestions of logic, this future life is but the continuation of the life in this world—that all, here and there, is one continuous whole life—lived by the same individual, with all essential faculties of intelligence, memory, affection, aspiration and personality intact. And this by scores of related incidents and hundreds of analogies the Bible teaches in every book within its covers. All dogmas are buried up under a cloud of metaphysics, but these parts of the Scriptures are as simple and directly told as the occurrences yesterday in our ordinary life. Nobody ever doubted them until men assumed to think about God for their fellows, and to teach them that it was the order of the Supreme wisdom that one "miserable sinner," was selected to think and declare this Supreme wisdom for another equally miserable. Out of this assumption grew hell and all our woes. And with hell must go the authority to hold mankind in mental bondage on the excuse that by so doing the soul was to be saved from hell. If there is no hell, what becomes of the saving machinery?

Alarmists need not frighten people—nor need the inquiry, what are you going to give us in place of hell, as a restraint upon man, make people timid. Fear never made a man better, and the theory that mankind must be governed by fear is the very highest blasphemy men can utter. It has been the cruel monster of the ages, and has shed more blood and caused more misery than any one thing that has cursed humanity. Neither in morals, in religion, in society, in the school or in the family, has fear ever brought anything but suffering to the governed and dissatisfaction and self-debasement to those who governed by it. For the first time since the teachings of Jesus were seized by civil power as a means of coercion to turbulent subjects until this age, are we permitted by scholarship to understand what his gospel really meant, and this elimination of "fear" as the potential influence in the government of humanity is the fruition of that gospel. With its banishment disappears the whole machinery that logically grew out of it, and if poor human nature seems dazed and unsteady by the new light, the darkness in which it has brooded so long is responsible. Give it a little time to adjust itself to the new order of things and see the glory it will display.—Editorial by Col. E. T. Van Horn in The Kansas City Journal, Sunday, June 8.

A Curious Vision.

Col. L. F. Casey of Centralia, Ill., is a prominent local lawyer. His wife is an estimable lady. After a married life of many years, unmarred by a regret or displeasure save the need of a child's companionship to brighten up the old home, they determined to adopt a baby girl if a suitable one could be found. One night two years ago Mrs. Casey and her sister-in-law, Mrs. Thomas Casey of Mount Vernon, Ill., retired together, and before going to sleep, chatted about the proposed adoption. When the conversation had ended Mrs. Casey was electrified by a vision of childish loveliness at her side. A baby girl, with large brown eyes and auburn ringlets, lay there smiling and cooing and silently supplicating for a good-night kiss. Mrs. Casey instantly stooped over to caress the beautiful vision, and it vanished. Being wide awake the incident made a deep impression upon her. Not many days later a stranger appeared bearing a little girl in his arms. He explained that he had heard of the desire of Mr. and Mrs. Casey to adopt a child, and he had made bold to come to them with this, his only daughter. He was anxious that she should receive a good education and all the advantages of a cheerful home, which he felt unable to give her. Thus speaking, the stranger placed the little one on the floor. Mrs. Casey, from the moment of the stranger's entrance, had been staring fixedly at the child in his arms. The baby had the large brown eyes, the auburn locks, and the smiles of her vision. When released the little one rushed fearlessly into Mrs. Casey's outstretched arms.

"This is my little child," she exclaimed rapturously. "This is the one I want." The baby returned the kisses and caresses, and Mrs. Casey explained the cause of her emotion. The adopted daughter was named Vision. That was two years ago. It is now learned that she is the great-granddaughter of Commodore Oliver Perry, the illustrious hero who, in 1813, wrote: "We have met the enemy and they are ours."—Ex.

The skeleton of a dog was found stretched across that of a child among the ruins of Pompeii. It was conjectured that the dog, from his position, was attempting to save the child when the eruption of Vesuvius was fatal to that city. This opinion was confirmed by the collar, of curious workmanship, about his neck. Its inscription stated that the dog was named Delta; that he had saved his master's life on three occasions, and would take no food but what he received from the child's hand.

Most of the New York cabmen wear a deringer in the hip pocket.

General News.

"Imperial Rome" swarms with more tramps than any city in Europe.—Mother Goose is said to be living in Maine at the age of one hundred.—One-fifth of the legal voters of Massachusetts are veterans of the civil war.—Many of the plants in the Tulleries gardens are two and three hundred years old.—Sir Spencer Wells, an eminent English surgeon, urgently recommends cremation.—Protective inoculation against yellow fever is being tried successfully in the Mexican Army.—Twenty-three persons have been struck by lightning in different parts of the country during this month.—There are 216 places to fill in the United States Land Department, for which there are 3,570 applications on file.—A Mr. Barnes writes to the London Standard of his being cured of eczema by applying snails to the parts affected.—According to the *Sci-I-Kwai*, a Japanese medical monthly, Western medicine is gaining great and permanent hold in Japan, and within a few years the old style of native practice will cease.—The safest 3 per cent. bond in the world appears to be that of the United States, which sells for 103½. These come those of the State of Connecticut, which sell for 102½, and next those of Great Britain, which sell for 100. The 3 per cents of France are only worth 82.—A mile below Port Jervis the States of New York, New Jersey, and Pennsylvania join their boundaries. On a rock in the Delaware River a person may place one finger in Orange County, New York, another in Sussex County, New Jersey, and a third in Pike County, Pennsylvania, at the same time.—Every Afghan believes that he is an Israelite. The tradition is that the Afghans are descended from King Saul. Their physiognomy is Hebrew. They come from those regions where we might expect to find remnants of a Hebrew race, and many of their names are Hebrew. Yrkoub, Jacob; Ayoub, Job; Musa, Moses; Ibrahim, Abraham; Ishak, Isaac, are names found in the present Amer's family.

The membership of the Grand Army of the Republic is 300,000.—There are four fountains in New York City at which large bronze statues can be cast.—There are 36,000 blind persons in France who are without other means of support than begging.—The Tacoma Chamber of Commerce has borrowed \$10,000 in New York with which to erect a building.—The potato, introduced into England in 1600, was first eaten as a sweetmeat, stewed in sack-wine and sugar.—It is said that the average yield of petroleum wells in Canea is sixteen times as great as that of American wells.—Mrs. Bayard, after the manner of the old school, wears a headress of lace from under which peep rows of little gray curls.—Fig trees flourish everywhere in California except high up on the mountains, and the cultivation of them is an exceedingly profitable industry.—At the annual sheep-shearing in Vermont the heaviest ram's fleece weighed 28 pounds 13 ounces, and the heaviest ewe's fleece 21 pounds 9 ounces. This, it is claimed, exceeds the record at any public shearing.—The bicycle is to be officially introduced into the Bavarian army. A number of the soldiers of the garrison of Munich are at present doing orderly service for the purpose of trying the practicability of the "wheel."—The shoe question has come to the front again in Burmah, the King having refused to receive the new French Consul in his boots.—The proportion of illegitimacy in births in Chili is prodigious—exceeding 23 per cent. In the United States it is less than 7 per cent. In Austria the European country which approaches most nearly to Chili in this particular, it is less than 13 per cent.—A plan has been devised and is pronounced practicable for connecting Paris and London by pneumatic tubes, through which telegrams and parcels up to eleven pounds in weight may be transmitted. The time of transmission is guaranteed not to exceed one hour.—Wives living of ex-Presidents are Mrs. Polk, at Nashville; Mrs. John Tyler, at Richmond; Mrs. Grant, in New York; Mrs. Hayes, in Fremont; Mrs. and Mrs. Garfield, in Cleveland. Mrs. Polk, Mrs. Tyler and Mrs. Garfield draw from the Government pensions of \$5,000 a year.—In Teheran, Persia, the tea houses are all open to the public, and even the schools are exposed like the shops, often having shops on each side.—A man has exhibited in London a new system of gas lighting for private houses by means of recuperative lamps. By a ventilating arrangement the lamps consume their own smoke, and the burners are so formed that the requisite air is heated to a high temperature and admitted into the lamps at the point of ignition.

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